MISSIONARY HORIZONS

FEBRUARY, 1956

The Shadow of the Cross

H. Armstrong Roberts

MISSIONARY HORIZONS

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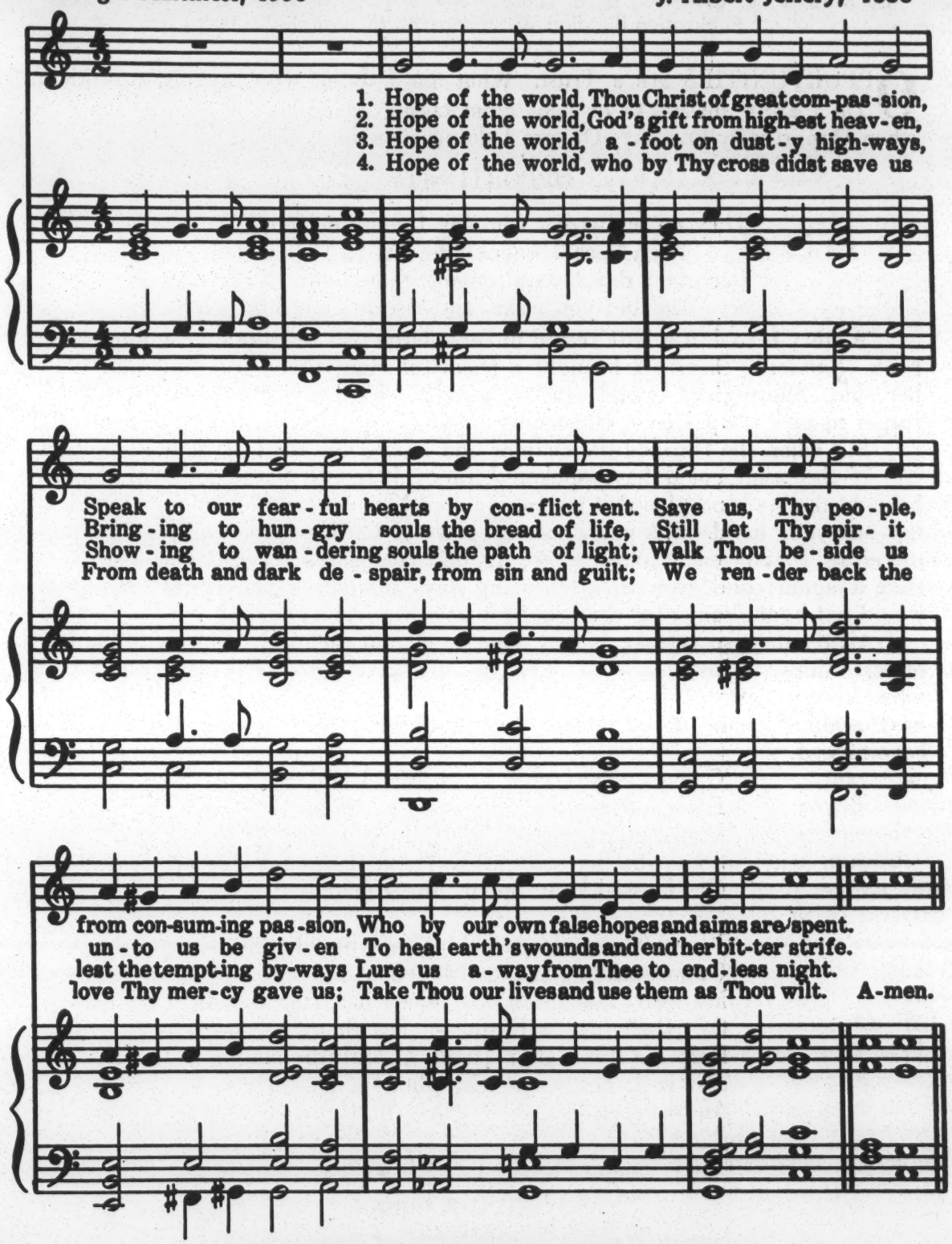
FRONT COVER PICTURE — THE SHADOW OF THE CROSS

Many panaceas have been hailed as glorious opportunities unlimited which will guarantee a world in which people may live happily together. Educational programs and opportunities, discoveries and inventions in science and the arts, utopian political and economic systems, have contributed much to appease the basic hungers of mankind—yet hatred, envy, sin, strife and bloodshed have not been banished from the earth. Christian Approaches to world hungers have eternal values. It is only in the shadow of the Cross that the world rolls into light.

Hope of the World

ANCIENT OF DAYS (Albany) 11. 10. 11. 10.

Georgia Harkness, 1953 — J. Albert Jeffery, 1886

1. Hope of the world, Thou Christ of great com-pas-sion,
2. Hope of the world, God's gift from high-est heav-en,
3. Hope of the world, a-foot on dust-y high-ways,
4. Hope of the world, who by Thy cross didst save us
Speak to our fear-ful hearts by con-flict rent. Save us, Thy peo-ple,
Bring-ing to hun-gry souls the bread of life, Still let Thy spir-it
Show-ing to wan-dering souls the path of light; Walk Thou be-side us
From death and dark de-spair, from sin and guilt; We ren-der back the
from con-sum-ing pas-sion, Who by our own false hopes and aims are spent.
un-to us be giv-en To heal earth's wounds and end her bit-ter strife.
lest the tempt-ing by-ways Lure us a-way from Thee to end-less night.
love Thy mer-cy gave us; Take Thou our lives and use them as Thou wilt. A-men.

5. Hope of the world, O Christ, o'er death victorious,
Who by this sign didst conquer grief and pain,
We would be faithful to Thy gospel glorious:
Thou art our Lord! Thou dost forever reign!

Words copyright, 1954, by the Hymn Society of America

Music is an Age-Old Christian Approach to a Revolutionary World

MEDITATION ON OPPORTUNITIES

By MRS. T. E. CARSON, at a Tuesday Morning Prayer Meeting in the Chapel
Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

OPPORTUNITIES are a Trust. What am I doing with my opportunities? Do I allow myself to be kept from taking advantage of them? Am I in when Opportunity knocks? Or, am I doing something else?

OPPORTUNITY

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake, and rise to fight and win."

A story is told of a lady seated under a large tree reading a very interesting book. Suddenly the wind brought a beautiful many-tinted leaf and laid it by her side. She noticed it and said to herself, "What a lovely leaf; I must not forget to pick it up after I finish this chapter."

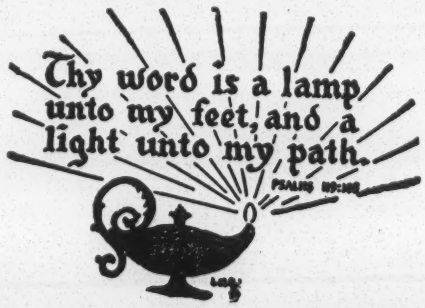
But when she finished the chapter and looked for the leaf, it was gone.

If the wind could have spoken I fancy it would have said, "Madam, I brought the leaf and placed it where you could have secured it by merely reaching out your hand. But you chose to leave it until a more convenient time; therefore, I have sent it away, where, though you search forever, you will never find it again; and even if, after many days searching, you could find it, it would not be the same, for the beautiful tints would be gone."

All the days seem alike as they come to us, but each day comes with its own opportunities, its own calls to duty, its own privileges. The day passes and never comes again. If we do not take just the gifts it offers, we shall never have another chance to get them, and shall always be poorer for what we have missed.

"Open my eyes, dear Lord, that I may see
Each message that Thy word would speak to me,
Lest, reading lightly, heedlessly, I miss
Some shining truth from Thee! I beg for this,
Oh, blessed Holy Spirit, linger near!

"I need Thy patient teaching, making clear
Opportunities not seen. Dwell within
My heart that questions. Keep me from the sin
Of unbelief, of willfulness. Thy thought
Help me think after Thee! I would be taught
Thy will, Thy ways, Thy plan for me to live,
And when I disappoint Thee, oh, forgive!"



Missionary Horizons

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March Emphasis: Christian Approaches

OPPORTUNITIES UNLIMITED

THIS REVOLUTIONARY FAITH

FLOYD SHACKLOCK, Author

Chapters 6-10 Reviewed, with Additional Material, by Mrs. Harold Sittig, Youngstown, Ohio

Our Gospel of Love

LAST month when we considered the first half of Dr. Shacklock's book, *This Revolutionary Faith*, we were plunged into despondency at the dire needs of the people of the world struggling in today's arena. Our Christian empathy reached out to them but seemed so little and so futile. We were almost ready to say, "This thing is too big, even for Christianity." Now we turn to the last five chapters and we see faith, hope and love shining out from every page. As we read on and on we are drawn out of this maelstrom of despair by the power of the Christian gospel—what it has done and what it can do.

If I were to select my favorite chapter among ten wonderful ones in the book I believe this number six would be my choice. "For the Greater Glory of God" is a theological chapter. It reflects the strong faith of the author as he writes these words, which strike home to all of us, "Christianity has always taken revolutionary and troubled times in its strides. Doubting Christians should be put to shame for their lack of faith and confidence." He promises hope for the suffering world when he says, "Christianity alone gives meaning to the present life on earth and the eternal life with God." But love is the pervading message of the chapter. God's love for us and our love for God are both revealed in our love for our fellowmen. The Christian helps others, not for gain, nor because he fears Communist inroads, but because he is impelled by the gospel of love.

The author looks squarely at Communism which in 30 years has aroused the Chinese more than the Christian church was able to do in 150 years. It seems we have failed to express our gospel in its full strength. Of course we cannot use force as the Communists do. The gospel of love works slowly. Some argue that if we had sent more missionaries and more material aid, we might have prevented communist victories. "It is a tragic judgment on Christians if it has taken communism to awaken us to the world's needs." Our sole purpose for helping people should be to fulfil God's eternal purpose.

It is difficult for those not close to the mission of the church to understand this motive. Mr. Crane, superintendent of a Malayan tin mine in the film "In the Face of Jeopardy," could not comprehend that Christian missionaries fed people, helped them improve their land, educated them and healed their bodies with no thought of expecting anything in return.

Christians feed the hungry because God wills it. The recipient senses the difference too. There is a difference in the way a person serves a bowl of rice or offers a cup of cold water.

"Why don't you go to the government dispensary near your home?" an attendant asked a patient in a mission hospital.

"You give us two medicines here—one for our bodies and one for our minds. You take away our fears," was the reply.

Of course they do because they are prompted by the gospel of love. "Perfect love casteth out fear."

Dr. Shacklock goes on from here to show in three ways how Christianity is relevant to our revolutionary age. First, Christianity is out to change this suffering world. There is an urgency in trying to bring about the kingdom on earth, but we must remember that completeness is more important than speed. We believe in giving people bread and medicine, tokens of love, but we want them also to know God the source of all love, who gave His son to save them. The world hungers for this gospel too. When Dr. Frank Laubach went with his literacy team into New Guinea he was confronted by a native king who pleaded, "Come with your big bird plane and teach us to worship God."

Second, the gospel is concerned with all of life, for Christ is Lord of all. There is no one who understands that religion touches all of life better than the African, for the total village life rests upon religious customs. African Christians who come to America are amazed to see how we put our religion into compartments.

If we could visit a mission in Africa we would see how this native concept is utilized. The Women's Training Center at Kwadaso, near Kumasi, is one of a growing number of plans to translate Christian principles into all phases of village life. Leaders come from other villages and live in this model Christian atmosphere, then go back home to put the new ideas to work. From the early morning prayers, through daily chores, Bible study, reading lessons, health education and agricultural methods, to the closing devotions they are learning that the Christian way is a "real life in a real world." Perhaps we need similar adult education in America.

Third, the gospel fulfils our hopes in ways beyond our expectations. One way of proving this is to use the abundance we have to praise God and serve His children. We may have our hungers satisfied but this will not answer the deepest hungers of our hearts. Man is restless until he rests in God. "Goods are not *the good*." There come to us thrilling tales of native Christians in need who even though they are hungry will fast to give food to another. They are truly glorifying God and receiving a blessing that many in America will probably never experience.

We have so very much in this land—money, time, food, clothes, cars, and "things." We spend our money and time on "goods" out of all proportion to "the good." The gospel of love should compel Americans to spend more than $1.66 out of every $100.00 on church and charities. What of the abundance of time we enjoy today? When Edison invented the electric light he added from four to six hours to every day. What would it mean to the world if every Christian gave that extra time to promoting the Kingdom of God? Our modern inventions and fast automobiles have given us still more time. What do we do with it? I am concerned about the modern housewife. What is she doing with the leisure attained through a multiplicity of gadgets? Is she serving her community and her church, or is she working at some outside job, merely to get more money to purchase more possessions?

All things come from God, even the science which makes our lives so comfortable. We owe so much to God and we give him so little. In this way we are cheating ourselves of an opportunity to live a more abundant life to the glory of God.

In the rich symbolism of our Christian religion, the cross is perhaps the most widely used, for it symbolizes not only Christ's suffering and death, but also His transcendent victory over suffering, death and the grave.

The symbol here pictured, amazingly rich in Christian significance, is known as the Jerusalem Cross, sometimes called the Crusader's Cross. It is composed of four Tau-shaped crosses with their bases conjoined at the center. The four adjacent semi-enclosed Greek crosses are said to represent the four Gospels which have displaced the Mosaic Law represented by the Tau crosses. Others claim the large cross represents the sword wound in the Saviour's side, and the four smaller crosses the prints of the nails in his hands and feet. This symbol has also been interpreted as signifying Christian missions, the large cross standing for the early Christian Church at Jerusalem and the four small Greek crosses for the four corners of earth. Because the Tau-shaped arms of the large cross resemble ancient crutches, this cross is said to symbolize Christ's power to heal bodily and spiritual ills.—From *Christian Symbolism* by T. A. Stafford.

Christian Approaches

CHRISTIAN CONCERN FOR WORLD HUNGER

WE have learned thus far in our study about the hungers of body and mind which torture two-thirds of the world today. Now a deeper hunger for unity and peace—for a sense of community and belonging—emerges. This yearning, too, is satisfied only in God.

In reality, our age is one of division. Pressure groups in our national political life work for self interest rather than for the good of all. We still have open discrimination and much sub-surface tension among races and religions, though there has been great progress in the last ten years. Recently our own government has made clear its policy of non-segregation, but South Africa asserts apartheid in no uncertain terms. As I write this, capital and labor are in complete disagreement in a large plant nearby. The age is one of contrasts—the hungry and well-fed, the very rich and the very poor, the illiterate and the educated, democracy and communism. The splitting of the atom may well be the symbol of the division of modern man.

The very gains we have been pleading for may mean in the end division. By feeding the hungry people we could upset the economy of a nation and so cause still others to be hungry. A youth may leave his village in search of education never to return to the family unit again. Industrialization can cause family and village division in the same way. Reforms for the underprivileged often split society into hostile groups. Achieving the abundant life for all men is very difficult.

Deeper than these divisions there is a world-wide desire for peace, especially among the little people. The Buddhist monk with his yellow robe and begging bowl answered the author's questions about the Shwe Dagon Pagoda in Rangoon. Later he told how he had given up job and family to enter the monastery and pray for peace the rest of his life. Then he turned questioner and asked, "What are you Americans doing to prevent a third world war?"

The common people pin great hope on the United Nations and its allied agencies which have done so much for them. In a decade this organization has achieved much good through arresting disease, feeding the world, developing new techniques, educating the masses, building good will and laying the foundations for future peace. Church World Service has done welfare work on a stupendous scale. There are hundreds of organizations in this country working for peace.

Those praying and working for peace are seeking the security that unity brings. When the African villager gains his freedom from the witch doctor, and the old customs and methods of work, he is not happy because he is alone and lost. Along comes the Communist leader with demonstrations and parades, a concrete goal, promises for better conditions, and a dynamic program of action. The common man finds a purpose in this new group. He belongs. The Mau Maus have revived the blood oath which binds the group together in an evil relationship, but answers this hunger for fellowship.

How can we bring unity out of division and strife? Communism promises a classless society, yet uses class warfare to achieve that goal. Christianity sees the sickness of these times, but condemns greater conflict as a means to a solution. Men know that they were meant to be free, and yet to be united. We are frightened that we have not found a successful road to peace and unity. The only answer lies in the Christian gospel and in dedicated witnesses of that gospel who can outthink, outlive, and outdie Communists.

A Christian's Handbook on Communism (National Council of Churches) is widely read in India and Japan, especially by Christian students who are making a study of Communism. It closes with this challenge in substance: "We have a faith that gives meaning to life. We must rediscover it and present it to the world." This concerns those who are starved for God's

word, or have held back gifts to God, or who have wasted their God-given talents. Ours is a dynamic and passionate commitment if we choose to make it so. Charles Ranson's words from his book, *That the World May Know*, come to my mind here, "If one tenth of what we say, as Christians, is true, we ought to be ten times as excited as we are." We need more Christians who, like St. Paul, live only to proclaim Jesus Christ.

The Christian Church today needs to rededicate itself to worship, study and action. It must have an intensive program of social education. To love our neighbors means to give alms, and also to remove the conditions that cause poverty. The first conference of the churches on Social Welfare held in Cleveland last November presages future steps in this direction. Every Christian must be an active participant in service to his fellowmen. We must develop a new sense of Christian vocation where each Christian sees in his work opportunity to serve God and neighbor.

"If the Communist challenge awakens us in this way to the needs and opportunities that are before us, our time may well mark the beginning of a new and glorious age in the history of the Christian Church." (*A Christian's Handbook on Communism*)

Korean Orphans need all types of Christian Approaches

NEW DIMENSIONS OF FELLOWSHIP

NOW comes the huge task of trying to convey to you the author's idea of Christian Fellowship and then summarizing that glorious chapter ten, and indeed, the whole book, *This Revolutionary Faith.* I falter even before I begin and pray that the right words may come and the true message be presented. I was impressed by the author's ability and integrity when I met him and exchanged a few sentences last summer. Since then I have discovered that I know members of his family quite well. But long before this I had read *This Revolutionary Faith* and decided that here was a book to stir men's souls and one that ought to be read by every Christian in the land. It presents a challenge that many people do not find in our churches and so turn to community activities as an outlet for their talents. Will you see that someone reads this book? Keep it moving long after it has circled your society for here is potent Christianity—the kind that will turn the world upside down.

Christianity takes the hunger of body and mind, it takes the dreams of unity and gives them new dimensions, far beyond anything we could imagine.

Christianity requires fellowship. "If God so loved us, we also ought to love one another." The love chapter in the Bible is preceded by the chapter on fellowship. We said that Communism offers a man-to-man fellowship. Christianity, too, preaches human fellowship, but says that man must also be in fellowship with God. This could be called vertical fellowship, right up to God. Horizontal fellowship reaches around the world and truly holds the world together. "When the horizontal and vertical meet, there is the cross. The Christian faith is the only way to discover God, your neighbor, and yourself at the same time."

Such an ideal of fellowship is really happening all the time. A little boy in a mission school in India worried about his examination and prayed, "O God, help me to pass." That seemed too selfish so he added, "Help my class to pass." He could not stop there. "Help the whole school to pass." Then, "O God, help the whole world to pass." This child had a great religious philosophy.

Christianity is fellowship. The author gives us illustrations that reveal depths of fellowship seldom experienced in our often shallow relationships. I heard Olin Stockwell tell his own story of life in a Chinese Communist prison camp, so this account was very real to me. His Chinese kinship with the prisoner in the next cell through hymn singing and wall tapping was the deepest kind of relationship. Read how Japanese girls were welcomed into a Philippine family, where a few years before the two countries were locked in hatred and bloodshed. Learn how Pastor Lapitan and his son, held in prison, transformed that prison into a Christian community. These experiences make us wonder about the dimensions of our faith. Dr. Darby Fulton, riding on a train in Korea, held a long conversation with an old Korean gentleman through pointing to Bible verses. Each counted out chapter and verse in his own Bible. Smiles and nods helped out. The Korean Christian pointed finally to Psalm 133:1 "Behold, how good and pleasant it is when brothers dwell together in unity." There isn't even a language barrier between two men who are in communion with God.

"The two great revolutionary forces—hungers of the body and mind, and desire for recognition and fellowship—are fulfilled together. Thus Christian love for man and God is the key to them both. "Christians love God whom they have not seen by loving their fellowmen whom they can see."

Loving our fellowmen we feed, heal, and teach. But we cannot stop with welfare work even though prompted by love. We cannot take half of God. We must share with people the story of Jesus Christ. Jesus is a friend, but if we would have Jesus the friend, we must accept Jesus the Saviour. So we are disturbed when the Indian government says it is all right to come to India to do humanitarian work,

if we do not try to change man's religion.

The Christian task is to demonstrate fellowship at every level, with God, with the church, and with other churches. We must always be mindful of our close fellowship with God—as close as the branches with the vine. The church should be a communion of saints evidencing fellowship with God. Today a great ecumenical church is arising in local cooperative endeavors and reaching out in ever-widening circles around the world. But a larger fellowship among denominations must demonstrate full dimensions of brotherhood in Christ.

Our denominations served well their period in history. Day by day they are drawing closer together. In the great assemblies of the World Council, the National Council, and the United Church Women we catch a glimpse of what we may become. We are proud that young churches in India, China, Japan, the Philippines, and Africa have led the way in uniting denominational groups. We see mission boards working together in the foreign field. The churches at home need to catch up. At the Assembly of United Church Women last November we heard an American, Gertrude Feely, recently ordained as a minister in the United Church of Japan, tell of her experiences. We were thrilled as we listened to Mrs. Jorge Quismundo talk about her work as a missionary from the United Church of the Philippines to Indonesia. Soon church women will meet in the World Day of Prayer service, which I believe more than any other, reminds us that we are children of one God. May we pray then that God will lead us into even greater dimensions of fellowship. Dr. James Robinson, minister of the Church of the Master in New York and recently returned from a world good-will tour, has said, "The time is never right until men make the time right."

We have examined this revolutionary age and pointed to our revolutionary faith as the answer. Now what we need is a revolutionary church. In its beginning the church was explosive, revolutionary, daring to introduce new ideas and cry out against old abuses. "Today it is a place where contented people go and sit until time to go home to their Sunday dinner."

(Elton Trueblood in *Alternative to Futility*.)

We are glad for the steady growth of the church, but the men and women without Christ are not flocking to its doors. In other areas of the world the church is such a small minority. Christianity is not considered the champion of the poor and underprivileged, though small centers do help those in need. It is instead linked with colonialism and special privilege, when in reality Christ's gospel is for the sinners.

This revolution is unpredictable. God gives good gifts as a sign of His love, but often men take His gifts and scorn His love. In revolutionary lands men may take food, health, education and freedom but ignore God's purpose for them. God takes this risk because He is love, and would win us to Him by loving us.

Revolution is costly. Jesus never promised otherwise. He said, "Blessed are ye when men revile you and persecute you." We in America cannot claim that blessing because we do not know the meaning of persecution or sacrifice. Perhaps that is why we lack inner power and courage. In Korea Pastor Son's two boys were killed by a young Communist gang leader. The pastor pleaded for the murderer's life and took him to his home teaching him to be a Christian and to take the place of his own son who had been studying for the ministry.

About 350 Korean Christian pastors have met death in the past ten years, but now twice that number are preparing for the ministry in South Korea. The Christians in an Indian village could not buy land for a new church. Lalappa, a member of the group, had his own house torn down so they could build on his land. In Northern Luzon in the Philippines Attorney Galima has a happy Christian family. From a small chicken farm he tithes eggs, and gives those laid on Sunday to the Lord for an extra gift. The same plan holds true for his fish pond. We in American churches are not called upon to pay in death for our beliefs. We do not even lay hold upon the joys of sacrificial giving.

Revolution is our opportunity to make a new world. Even though our part be small we do have a part. But let us cease identifying ourselves with the great and

wealthy. Let us follow Jesus' example and make friends with the unpopular and the sinners. Our cross may be the world's suffering that we share. This discussion always comes back to love-in-action and like the good Samaritan we cannot pass by on the other side.

There is no end of opportunity to witness to God's love. The progress has been great in the mission field but it is never enough. More people are able to read, so more literature is needed. There are more nurses and doctors but still there are millions who have never seen a doctor. The vast labor group around the world is for the most part outside the church. The churches have a long way to go in overcoming racial discrimination.

Revolution is urgent, for our age is in a hurry. Even the Middle East is hastening to bring about political, industrial and social reforms. Countries are shutting doors to Christian teaching overnight. In India missionaries are finding it more difficult to secure visas. In South Africa the government is taking over mission schools.

What can Christians do? We can keep informed from the multitude of publications about conditions in other lands. We can show our Christian friendship to some of the 40,000 students here from other countries, and to the business representatives, officials, and visitors from around the world. Over 5,000 American business firms now have branches in other countries. At one Rotary Club meeting in Chicago recently there were ten guests from ten different countries who were in Chicago on business that week. Dr. Robinson reports that while in Africa he asked that great leader of the Gold Coast, Kwame Nkrumah, why he had not gone Communist. He replied that he had received his faith in Democracy from a little group of church women near Philadelphia who had befriended him while he was a student there.

Tourists can show their interest by looking up mission stations in the countries they visit. Imagine how thrilled the native people would be to think that someone from America cared enough to visit their school or church. Some denominations sponsor exchange students and international youth projects. Civic organizations have started the exchange of high school students. Individuals and groups adopt war orphans.

We can help young people to make wise vocational decisions that will direct their talents into paths of Christian service. All of us can do something about racial discrimination. I once attended a Christian service where the last pew to be filled was one in which a lone Negro visitor sat. We all have prejudices, but we can help to overcome them by going out of our way to create good will in day by day incidents.

Does your congregation live for itself, a friendly middle-class club with too many meetings that consume time and energy? Or does it live to help the sick and the sinsick immediately around it and beyond it? We can give more. As Christians we average less than a nickel a week for the Christian mission abroad. If our devotion is measured in such small change what chance has God in our hearts? Jesus must surely marvel at our unbelief even as he marveled at the unbelief of men in his time.

On the last page Dr. Shacklock reminds us of Miss Saito, the Japanese girl we met on page one. She asked, you remember, "Is Christianity about heaven in the sky or people in trouble on earth?" She found her answer in a Bible Class and later attended a Christian college in Tokyo. She and many other young Christians like her are the hope of the future. The Christian hope is not to reach the end of struggle but to move forward to an advanced position from which to do battle tomorrow. We are assured of God's love and care even as we move into new adventures each day. The Christian can be confident and unworried even among tensions, that is, if the revolution has taken place first within himself. If *he* has been changed completely, then he can venture into new experiences that will bring about social changes. This inner transformation —this revolutionary faith is greater than any force upsetting any country of the world today. God working in us, among us, and through us can change the world into a Kingdom on earth.

Demonstrating Revolutionary Faith

ON EGYPTIAN HORIZONS

By PAUL McCLANAHAN, Assiut, Egypt

WHAT is "revolutionary faith"? Certain descriptive adjectives come at once onto the screen of the mind, words such as bold, daring, radical. One thinks immediately of flashing moments of history when ignorance or blindness or ancient mind-set were met in battle by a new, fiercely held-to idea, days like those of a dawning Christianity or a surging reformation. In our times names such as Marx and Ghandi suggest the mighty, contagious power of ideas, whether right or wrong, expressed with courage and fanatic devotion. But what do *we* mean by our title and where can we find active demonstrations of what we mean?

For me "revolutionary faith" means adventurous faith. It means the willingness to say to the heart." You take over. This is no prudential, contractual relationship you're making now with God, but in this solemn disturbing moment you're giving everything over to Him. From now on the faintest whisper of His voice is your command." So defined, let me now speak of certain demonstrations of this kind of faith which I have personally seen this past year.

They slipped into Assiut so quietly few of us knew they were here for a day or two. And then we began meeting Monte Parr and Pam and Peter, but Mrs. Parr was ill in the hospital and so we would have to postpone knowing her for a little while. All of us in our hearts were grateful that Mrs. Parr should have her trouble here with the fine facilities of the American Hospital at her full command. But only a few of us ever got to know Mrs. Parr, and none of us ever knew the vigorous, active, charming person, the well Mrs. Parr was because after some weeks of increasing weakness she died in the late hours of a Friday afternoon. And so seemed to be gathered up together all the elements of a perfect tragedy, except for one incandescent factor, faith. For here again was that ancient, haunting, wonderful story of followers after Abraham, that man of old who dared to cut loose from the known, tested moorings of life and push adventurously forward toward the invisible "city of God".

Only a short time after his wife's death Mr. Parr and I spent the day together at a retreat for men and women who are trying to learn the disciplined skill which is necessary for writing for new literates. We had a cup of coffee together in our kitchen at 4:30 A.M., and then were driven to the five o'clock train by my wife. And that day going and coming in the train we talked a lot and all of it about the under-surface important things in our lives. One thing Monte said to me I shall never forget. We had been speaking about the strange frustrating circumstances of Mrs. Parr's death. He said, "I know that God must have some tremendous job for me now to test me like this at the very start of my work." And here in stark bold form I saw this faith we speak of, nothing calculated about it, nothing balanced or measured. In this moment I saw a heart truly surrendered to the marching orders of God. It came as no surprise to me later when Mr. Parr chose to go on with his assignment to the South Sudan.

For several years I have been observing with more than keen interest the experimental agricultural project at Al Afadra which is being financed by Ford Foundation but administered by Assiut College. This article is no place nor have I the "know-how" to attempt any sort of appraisal of this experiment from the point of view of scientific results. I can speak with some understanding of the spiritual overtones of Al Afadra.

From the very beginning the element of "adventurous faith" has been the heart of this project. There isn't a single person who has been involved in this village improvement effort who has not worked at real cost to himself whether in terms of money or worry or physical sweat or frustration. The young American helpers, Imhoff, Rowe, Peachy, Mankmyer have come briefly into our Assiut city world, strange

enough to them of course and yet with certain elements of familiarity. A week or so later these young men are taken thirty miles south to a rather large walled garden on the outskirts of a typical Egyptian peasant village and here they are asked to live six out of every seven days in a completely Egyptian setup.

I have watched these young men one by one take it on the chin. First the language, shadow boxing with strange guttural sounds and turned-around word arrangements and a plethora of sweet expressions queer to our practical western mind. Then food, learning to eat and even like native dishes cooked up by a village boy. And then far more baffling and stretching of the will and spirit than the language or food the 24-hour dealing with a people different from themselves in background and advantage and national history. But in spite of all the tough angles of this work, and the unfortunate necessity of little help from older advisers, I've seen adventurous faith winning its way into many situations.

The true dignity of human labor becomes incarnate as the husky young American strips to the waist and works side by side with his peasant helper. The compassion of the great Healer is felt as the peasants come to the house for simple clinical treatment, but most of all for a type of attention which is invariably gentle and understanding. Is there such a thing as that "foreign pride" which never loses its arrogance? As these young Americans and their young Egyptian colleagues Amir and Ghali hammer out a common work policy and sleep together and eat together and wash together and laugh together at differences in custom and habit, here the lie is given to claims of foreign or American superciliousness. At Al Afadra faith constantly demonstrates its "growing edge."

Last summer on an eleven-acre piece of land fronting on the Mediterranean Sea picked teams of young Egyptians worked in two-week relays with a group of eleven representatives of the American church. The building which slowly took shape during the six weeks of steady, hard effort was a large dining room and kitchen unit, part of the permanent Egyptian youth summer conference grounds. The building itself is a strong durable one. Those of us who poured concrete into its foundations or fitted blocks together to rear its walls are sure of this. The sheer manual effort involved in its erection was enough to win the surprised admiration of the Arab guards who first were amused at this strange idea of manual labor by teachers and preachers and lawyers and university students and queerest of all—"girls", but later took some little pride in including themselves as part of a job well done.

But of course the mechanics of construction were only a small facet of what was happening those weeks. The really significant action was going on along more subtle lines. For example, the Egyptian young people were learning that certain definitely liberal concepts regarding Sabbath observance did not necessarily preclude the holder from a vigorous straightforward Evangelical faith.

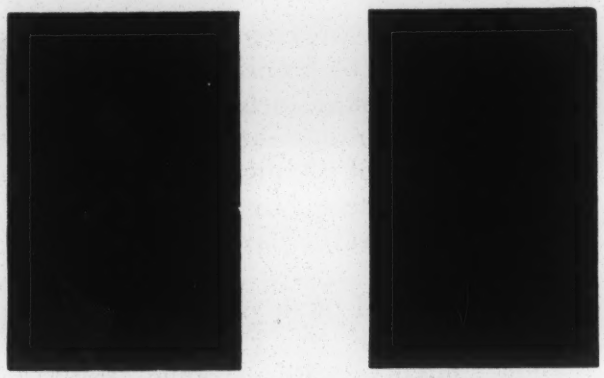
Or, for example the American delegation was learning to respect the physical and spiritual muscles of certain of their Egyptian colleagues. Plenty of mental and spiritual horizons were being pushed back as the days moved from their dawn-to-night cycles of work and worship and food and play. And the thread beading together and making beautiful the whole gamut of work-camp effort and experience was an adventurous faith, a faith which had brought eleven American followers of the Christ across seas to a new land; a faith which here in Egypt had embarrassed the committee of selection with far more requests for places in this pioneer camp than could be filled. And at the end of the work-camp period one action symbolized best the true spirit of the sharing in which we had met and lived as Miss Jacqueline Martin, daughter of the dean of men at Knoxville College, and certainly one of the most popular and capable of the American group, chose to remain behind for a three-year stretch of foreign service.

The first service held in the new Assiut Hospital Chapel was the funeral service for Mrs. Parr. This compact little building with its artistic worshipful furnishings was born of adventurous faith. Who would have guessed that the several letters sent out to personal friends of the chaplain or of other members of the staff would so

quickly bring in such encouraging aid toward construction expenses. And now the work is finished, and each day many patients both Christian and non-Christian worship side by side in the "beauty of holiness." Surely those hospital saints who now from their labors rest—Dr. Henry, man of fire and pioneer builder, and Dr. Finley the quiet and compassionate, and Dr. Whitcomb, the light-hearted, and many others with them are proud of this new building, of its two boldly red crosses which speak their daily message to the world outside the quiet sanctuary of the chapel, and of its simple lovely lines of altar and lectern and window within. This new place of worship says to all who enter Assiut Hospital "the heart of this institution is God."

The other evening at our Assiut Community English service Mr. Alan Webb spoke with deep appreciation of his Egyptian colleague in the South Sudan, Rev. Suallim Seedhum. He recalled their first meeting up in Nasir, and Suallim's asking him if they had ever met before. After an honest scratching of his head Mr. Webb had been forced to answer, "No", and then Suallim had reminded him of a certain class in Assiut College, a group which had systematically bedeviled the life of the young foreign teacher named Webb by the tactic of carefully concealed humming. He had been a leader in this sadistic warfare, Suallim now confessed. So, as Mr. Webb put it, the revolutionary grace of God enters a life and the mischievous, average student becomes the pioneer missionary from the Synod of the Nile to the South Sudan.

Three times recently I've heard Suallim speak about his life and mission. Twice he was addressing large groups, the Annual Synodical Prayer Conference at Minia, and the Assiut College morning service, but the third time we were in a second floor hotel room in Minia. Sprawled around on the several beds of the room were a group of Suallim's closest friends, at least two of them seminary classmates. Listening to the half-serious, half-joking give and take of these old friends, I found myself thinking, "No where in the whole Christian world would a man find warmer and more sympathetic or more consecrated men than these. And in Suallim God has



Rev. and Mrs. Suallim Seedhum

put His hand on the best the Egyptian Church has to offer to its Sudanese neighbors.

Rev. Badie, Rev. Faiz, and I put Suallim and his charming wife and new baby on the train a recent afternoon. We kept up a patter of light talk until the station bell moved us from the compartment, but I for one kept thinking long and serious thoughts below the joking surface. For one thing, what about the baby? Not easy to raise a child up in that primitive country without any way of food refrigeration. Lonely, too, for the mother, cut loose from the very strong ties which bind together Egyptian families. To whem can she go for consolation when the children are sick or her husband is away on a long itinerant swing. True, there are the American missionaries, people like the Webbs, warm-hearted and friendly folk, but it is hard to live without Egyptian neighbors and without a chance to hear the familiar flow of your own mother tongue.

Here, then is that "revolutionary faith," that upsetting faith, that something which breaks up the old known patterns of life and thrusts you forward into new territory.

One dream binds together the few mentioned so scantily in this article, and also it is the call and beckoning vision for thousands more like them, equally worthy of mention. This dream, when once you have it will never release you to your easy-going, placid self again. It will send you out, too, into new dawns of religious experience. The American poet, Vachel Lindsay, put the dream like this:

"This is our faith tremendous,
Our wild hope, who shall scorn,
That in the name of Jesus
The world shall be reborn."

Demonstrating Revolutionary Faith

LITERACY AND LITERATURE— THE NORTH SUDAN

By E. VERNA PILLOW, Khartoum, The Sudan

LAST night I visited the night school at Gereif. I saw several things—things that demonstrated to me the faith that changes completely. Let me tell you what I saw.

I saw a grown man in white turban and white gown pouring over a primer. Laboriously he wrote the Arabic letters of the words in his lesson. His smile was broad when he relaxed from his concentration. He was pleased with his accomplishment and his opportunity to study three nights each week.

I saw Gebra, his teacher, sitting at his side. This white-gowned pupil is only one of scores of men from the farming village whom he has labored over in patient kindly service during the past eight years! The light of the pressure lamp has lighted the room and the pages of primers—but Gebra's quiet, earnest interest has helped knowledge of the written page to dawn for many of these neighboring villagers.

I saw Sitt Mary telling a Bible story to a roomful of men and boys. Her audience was 100% of another religious faith, yet she held them to a man in rapt attention. She lost no opportunity to drive home truths vital to their everyday lives.

What more did I see? I saw beyond these scenes. I saw the building of confidence in villagers over the years—a confidence that would bring them to a Christian night school seeking that which would make their lives fuller. This from those one could expect to be hostile.

I saw service beyond salary—a man and woman giving year after year of service beyond their daily responsibilities.

I saw a woman full of Christian love—full enough to break the bonds of eastern custom—a woman teaching men.

I saw in the giving of everyday help the accompanying ministry of giving food to feed spirits as well.

I saw, too, the tragedy of the situation. There is not yet enough written in the simple language they are able to master to keep them reading.

What does this mean?

It means that those who pour over their books these nights, perhaps will join next year the number who read last year, the year before that, and the year before that. They read no more. They have lost interest. The school has lost contact. Will these others, too, miss the greatest blessing that reading can bring—the message that can revolutionize their lives?

What I saw last night represents only a part of our literature needs. Literacy workers among women also seek more books; Christian teachers of our schools plead for helps in meeting their opportunities; pastors and missionaries see lacks in materials suitable for young men under their charge. That which takes months to produce can be read by new literates in a comparatively short time; and when one need of literature for our Christians' growth is partially filled another is calling for immediate attention. These all bid us to "keep them (the books) rolling."

But I see hope. The faith which we proclaim—this revolutionary force can work through me—through you—through our Christian resources in Africa. This it can do if we are the willing channels.

I see literature coming from other parts of the Arabic world. What a blessing that we can use much of it. But there remains a part for us to do in helping to make its flow full and continuous.

I see national Christians of the North Sudan willing to be writers if the assistance they need is provided.

I see men and women, boys and girls of the Church in America bearing the burdden in prayer and in giving.

Together we will channel the power of Christ to make its demonstration in hearts and lives.

Demonstrating Revolutionary Faith

CHILDREN'S CAMP AT GEREIF, THE SUDAN

By ALETA MATTHEWS, Khartoum North, The Sudan

"DID you say we had to learn three hundred verses to go to the Camp at Gereif, ya sitt?"

"Yes, Nabil," said the lady, "if you will learn these three hundred Bible verses you may have a week at Camp, free." And thus began the Children's Conference at Gereif.

The first year, 1954, seventeen children between the ages of nine and eleven, from our Khartoum North, Khartoum, and Omdurman churches learned at least a portion of the three hundred verses and spent the first week of May at Gereif.

That first year we lived in the Bible Women's house, the boys sleeping in the school building, the girls sleeping out under the stars beside the house. Our classes were held under the beautiful big Neem trees in front of the house.

Amlasu Yusef, one of the young Christian girls from the Girls' School, Khartoum North, gave the Bible lesson, using the flannelgraph. Miss Nagia Hanna, a teacher from the same school told stories about great Christians, living and dead, such as Blind Gidada of Ethiopia, and George Washington Carver. Mr. Mario Nestra, one of our very fine Christian young men, a graduate of the Boys' School, Omdurman, led the singing and handicrafts. That first year we made plaster of Paris plaques, using old Christmas cards for pictures. It was a very popular class, from the sound of it.

Each day, after rest period, baths and lemonade, we went for a hike somewhere. This part of the Sudan is not especially made for hikes, there being very few trees, except along the river bank. We were about a mile from the Nile River and went there two or three times, walking through the lemon groves. Most afternoons found us on the desert playing games until sunset, when we returned for a film or a sing before suppertime and bed. Prayers at bedtime were one of the nicest times of the day as we sang, gave Bible verses, and prayed for our loved ones at home, the children we had studied about in the morning and the many other things we felt needed prayer.

The second year, 1955, there were twenty-seven children who came to the

Handicrafts at the 1955 Conference at Gereif

conference. We were fortunate in having Mario for a counselor and leader again, although he arrived from the South Sudan, where he had been working, just one day before we began. Miss Irene Adams, short-term teacher at the Girls' School; Miss Phebe Constantinidi, a young Greek woman, who gave us the Bible lessons (in Arabic); one young man from the Omdurman Church and three young women from the churches were the helpers this time.

The Lord willing, the first week of May, 1956 will see even more boys and girls of our churches learning about their Lord at the Gereif Children's Camp.

Demonstrating Revolutionary Faith

EVANGELISM THROUGH LITERACY

By HARVEY T. HOEKSTRA, R.C.A. Associate Missionary, Akobo, The Sudan

THE vast South Sudan is still mostly illiterate. In hundreds of villages not a single person can read. In others a small number of men who have been to school for an indefinite number of years read haltingly. And then there are the growing, but still small, number of educated men who read. These are the readers who often prefer reading the English or Arabic instead of their own tongue. This is understandable enough when we consider the limited material in the vernaculars, and the natural prestige associated with the language of the educated.

Into this picture the efforts in Literacy and Literature in our mission, have entered. We believe that Lit. and Lit. are our finest means to evangelize. Our aim is to present every believer a reader and growing in the knowledge of Christ. Through literate believers, we are confident that the growing church will have the stability needed to withstand the encroachments of secularism and other religions. Literacy is our finest agency through which to evangelize, unify, and strengthen the church.

Through *Light,* an English Christian magazine, we are reaching out into villages and cities from the Congo border to Khartoum. Through this magazine Christians from the various mission and church backgrounds are being unified in their common Faith. Today the Africans are moving about from place to place either in search of jobs, or in transfers in positions from city to city. *Light* magazine keeps the transient in touch with other Christians. Without such a magazine, he might be lost in the shuffle, but through it, he is reminded of his common faith with Christians in other parts of the country. With its variety of messages, ranging from the Christian home to such subjects as the Christian in politics or the Christian school teacher, *Light* magazine is shedding light upon the way.

Through vernacular newspapers (only recently begun) in Anuak we are reaching out to Khartoum to a little band of Anuaks in the North, and to as far south as Boma. Through such literature the arm of the missionary is extended to places he will perhaps never reach. Recently in Pibor, a young school lad arose in the Merkaz (Gov. post) church and read his scripture lesson from *Lup Akobo, Akobo News.* His hearers were from several tribes.

Or again, the little primers through which people learn to read are often means of evangelism. In 1950 Mr. Swart and I made our first trip to Gambeila. Here we met a Norwegian, acting as banker for the Ethiopian bank in western Ethiopia. He was a believer. In his house was an Anuak servant. The banker knew almost no Anuak, but was concerned that his servant should learn of Christ. What better way than to teach him to read! We left him an imperfect primer, and through it Akway the servant learned to read. Three years later, when we returned to Pokwo, I discovered Akway sitting under a tree reading a mimeographed copy of the first epistle of John. The little primer had been God's means to make known the wonder of Christ to this lad. Several months later when the Pokwo believers met to decide "who to send out," the unanimous response was—"Is there anyone like Akway." Today, Akway continues to go out evangelizing his own people, teaching from the translations and books provided by the missionaries and their African informants.

Or again, I am reminded of Ngigela, a fifth-year school lad. We'd known him since he sat under our verandas keeping a careless eye upon his father's goats. Often he had heard the stories of the Bible, but it was one day while reading from one of the primer series in his own language, that he looked up at Mr. Crandall and said, "You know, I'm like Omot's goat that was lost, about which I'm reading. Omot didn't come home to his village until he found his goat and rescued it from the lions and hyenas. I can see now that God

is like Omot and that he's come to save me." A few short weeks later Nyigela was baptized and with radiant testimony made known his desire to serve Christ. Later, we often thought that perhaps Nyigela would one day be off to Bishop Gwynne college to become a pastor for the Akobo church. But, God's ways are not ours. Suddenly one day while swimming in the river at Atar, he cried out, "Crocodile." And then, he disappeared beneath the water. The next day only a part of his body was found. But thanks be to God, Nyigela is in a better home with Christ.

Many are the means of God to make known His desire to save men and to give them that fullness of life in Christ. Among these we believe that through the translated Bible, the teaching of reading, and the printing of Christian magazines and books, are our finest.

Today when the future of the missionary is uncertain with unusual acuteness, nothing seems so imperative as to hasten the translation of the Bible. Tragic it will be indeed if among many things, we have left undone the most important for the African Church — the providing of the Bible in their own languages. We earnestly covet your prayers for us in this task, remembering especially our African informants. Today in only one tribe in our area has the N. T. been finished. Let us pray together and give our best until in each of the five tribes, the precious Word of God is available. The time may be short, may we not falter in the heat and burden of the day.

USE OF PRINTING PRESS AS APPROACH TO PEOPLE

By ALEXANDER C. WILSON, Malakal, The Sudan

THE BRICKS and sand piled up outside the Spearhead Press show the growth of this mission press that is just approaching its second birthday. In a few days work will begin on an addition which will almost double the floor space. Two years ago the training of the first three men began—men with from four to six years of schooling, and with no experience whatever of machinery. Not the best material for apprentices in highly skilled trades! Indeed, the hardest job of all was to teach them to draw a straight line.

Today the staff numbers twelve—each one with some degree of special skill. They can set type, lock up forms, pull proofs, makeready, feed presses, stitch books, cut paper (straight — sometimes), operate a complicated International Business Machine special electric typewriter, run an offset printing press, make plates, do camera work, develop and position negatives precisely, and re-touch them like a work of art. More than six different trades are involved in all this—all having standard apprenticeships in America of four to six years. Obviously, these men have only the bare beginning of their training, but the work is getting done, and they are doing it! And the missionary has learned ten thousand lessons in patience.

A new magazine, especially tailored to the vocabulary and interests of the Christians of the South Sudan, has been launched this year. *Light*, a 32-page illustrated monthly, has been warmly welcomed. Its strategic importance and influence far outrun its circulation. I took a few to the hospital with me last week to sell there and found eager buyers among all who could read English. (No other language is practical for a magazine covering so many tribes.) Some who laboriously spelled out the words gladly handed over their piaster for a copy. One sick boy pulled out from under his pillow a tattered copy of a three-months-old issue. He was still reading and treasuring it!

If you would like to have a sample copy of *Light* we shall be glad to send you one

free. You can get new insights of understanding into mission methods and church problems from it. Just write *Light*, American Mission, Malakal, Sudan. If you want the magazine for a whole year you can subscribe for $1.00.

Spearhead Press is well named, for it has pioneered in the use of the small photo-offset printing unit in Africa. The bulk of our work is turned out by this modern method, which makes it possible to use plentiful illustrations and color. All the work in Arabic is done this way. It would be impossible for us any other way. To train compositors to set type in Arabic, we would first have to teach them the language. This way we set no type, but photograph and enlarge copy prepared by the author, and it turns out beautifully. An artist in the Sudan Interior Mission is helping us. His African drawings make our books ones we are proud to publish.

Spearhead Press is "spearheading" Christian literature for peoples who need it and want it. The difficulties are many, but the need and opportunities are great. It is generally agreed by most missionaries today that there is no more needed type of work than Christian literature. To carry on such work in the very strategic area of the South Sudan, between paganism and Islam, is the mission, burden, and privilege of the Spearhead Press.

Staff of Malakal Printing Press. Rev. Willard C. Billica (left) and Rev. A. C. Wilson (right)

NEWS ITEMS FROM MALAKAL

Malakal Church was crammed with nearly 200 Africans of many different tribes on Sunday, Dec. 4, in a united Church service. The special speaker was Bishop Daniel Deng, who is one of the first four Africans to be consecrated Bishop in Uganda this past summer. His simple, forthright Gospel message was interpreted *simultaneously* into four different tribal languages—Shulla, Dinka, Nuer and Moru.

Bishop Daniel is visiting some of our outstations this week, accompanied by the Reverend William B. Anderson.

PROGRAM SUGGESTIONS

Doubtless many Program Leaders, after one lesson on present study book, *This Revolutionary Faith*, are aware that here is no easy theme. Its bigness may cause you to falter, almost to resist assuming leadership. Don't do it! Just spend more prayerful hours in studying the last 5 chapters of the basic book. If possible take material also from *Hope Rises from the Land* by Felton, and other books (p. 258, Jan.)

As you consider the highlight articles by Mrs. Sittig (pp. 323-329), with Dr. Shacklock's text itself, and the wonderful accounts of "Demonstrating Revolutionary Faith" (pp. 330-347), please try to imagine yourself as being Mr. Monte Parr, going alone to the work he and Mrs. Parr had planned together; imagine you are happy Jacqueline Martin, short-termer at Assiut; Mrs. Suallim Seedhum taking her baby to the Sudan; or that you are looking at literate Christians in the N. Sudan thru the eyes of Verna Pillow; that you are a little girl at her first camp at Gereif; that you are on the Editorial staff of *Light*, earnestly praying for guidance in what you put into this new magazine; that you are a missionary on the *Ibis;* or Samuel Habib with his literacy co-workers; or that you are Mohammed Bibi in the Literacy play. What a lot of impersonations, first-person accounts, or "anecdotal talks" are yours for the taking!

Other religious periodicals and secular, also, provide excellent illustrations for this topic on "Christian Approaches".

Why not dramatize playlet, p. 342. If memorizing not wise, read parts. Make the 4 Charts, from the combined chart, p. 435.

Discussion should be easy on how all fully-surrendered Christians may assist in these revolutionary Christian beginnings, for the sake of the people of the world—and for CHRIST. Dr. Wysham's *Adult Guide* will help. Above all, remember that prayerful preparation pays. Make Worship period and *Prayer Cycle* deeply devotional.

Where There's a Will, There's a Way

LITERACY AT HIRZ

By MRS. HARVEY LUCE, Pastor's Wife, Southfield U. P. Church, Detroit, Michigan

LITTLE did a group of women of the United Presbyterian Church of the Detroit (Michigan) Presbyterial know just how far their compassion would reach. It was in the summer of 1952 that the Women's General Missionary Society of the United Presbyterian Church held a great convention in the city of Detroit. The local committee in Detroit worked hard and long to make the convention a success and when it was over they still had $250.00 after all expenses were paid. Now the question was "What should they do with this profit from the convention?"

At the next Presbyterial meeting everyone seemed to remember the pleas for funds of a missionary to Egypt, Miss Davida M. Finney. She had told of literacy work among the Egyptians and especially of much work which could be done among refugees, who were so miserable and had much leisure time. She had pleaded, "If we only had funds available we could reach them with the Gospel before the Communists reach them with their propaganda."

Detroit Presbyterial women voted that day to increase the $250.00 to $500.00 from their funds and then to ask each church to add to this fund (One church alone added $130.00), a project for Egypt's illiterates.

When this money arrived in Egypt this is what happened. Under the direction of Davida Finney and Marjorie Dye, both of the U.P. Mission, and Halana Mikhail, a wonderful Egyptian teacher who was trained by Miss Finney, an experiment was started in the little village of Hirz about 200 miles south of Cairo. These missionaries set out to teach this entire village to read. They sought the services of the local pastor and used the Laubach method of "Each one teach one."

Thus, one who has learned to read can always read the Gospel to a crowd who gather around in amazement. What a wonderful way to spread the Gospel of Christ!

In the village of Hirz lived 1,000 people. Three hundred and ten of them were very young children, blind people, or people too aged to learn. Two hundred fifty-eight were unwilling or forbidden by others (Moslems) to learn. But four hundred were taught in this experiment to read and write.

Here we see two-thirds of the teachable people of a village with their lives completely changed in a period of five months. Before this time they had nothing to live for, living in superstitions and fear. Now they could read of a kind and loving heavenly Father who could help them straighten out their poor miserable lives. They learned how Jesus came to teach people how to live, how He healed the sick and gave sight to the blind, but especially how He saves from sin and forgives those who will come to Him and believe in Him.

A miracle happened in Hirz! These people became changed people, and here is a list of what they did:

They built a community room with a library; they opened a day school; they built a much-needed wall around their church property; the people became progressive-minded; they repaired both the Protestant and the Coptic Churches.

The mayor went to Bob Turnbull in Assiut for a fine Jersey cow for a better milk supply. Assiut College became interested and gave them a Jersey bull to strengthen their herds. The livestock is now improving rapidly.

Point Four gave them chickens which are improving the quality of their flocks. They have read a booklet supplied by Point Four on how to raise chickens.

An Elder in the church bought a taxi and these people began their first contacts with the Outer World.

They not only thought of themselves but they began to think of others. They started a literacy campaign in an adjoining village of Gaawir. One hundred and ninety-four certificates were given in this village for those who learned to read by the "Each one teach one" method.

This experiment in Hirz was a pilot campaign to see what success there could be in teaching a whole village at one time. If this campaign turned out to be a success this new method would be used in the fu-

ture. Dr. Frank Laubach spent eleven days in Egypt, observing this work.

In 1954 Miss Finney, Miss Dye, and Halana Mikhail carried on a similar campaign in the village of Menhari, Egypt. They gave 134 diplomas and prizes, more than half of them going to Moslems. Miss Finney has said, "Here we see something we cannot see anywhere else on this planet. Here Christians and Moslems love each other. It is an illustration of what literacy can do to melt down prejudice."

By March, 1955, twenty-eight other villages were begging Miss Finney to carry out a campaign in their midst. At the Synod of the Nile twenty ministers asked for campaigns to be started through their churches.

A literacy house was opened in Minia.

Dr. Frank Laubach said of the Hirz campaign, "This is one of the most significant, promising literacy programs in the world."

Perhaps a wonderful thing has been started all over the world by a gift from the women of Detroit Presbyterial. Our prayer is that these people who have learned to read may know the wonderful love of Christ and brotherhood—"He hath made of one blood all nations"—and that they will join hands around the world for the cause of Christ.

THE *IBIS*—AND ANOTHER BOAT

At a more recent Presbyterial meeting, Ada Dunlap told of repairs needed on the *Ibis*, our missionary boat on the Nile River in Egypt. This boat is many years old and has seen much use. The *Ibis* is important to the missionaries because they can sail on the Nile to the villages and spend the day doing missionary work in the villages. At night they come back to the boat to clean food and a good bed. On the decks of the *Ibis* they hold meetings and conferences of village pastors and Egyptians. They show slides, have prayer meetings, etc. All of the missionaries want to use the *Ibis* but of course there isn't enough of one boat to go around.

At the 1955 New Wilmington Missionary Conference it was learned that the missionaries had been trying to buy another boat but had been unable to do so, both financially and because they could deal only in second-hand boats and the supply was limited. Rev. George Morrison, one of our missionaries located in Luxor, was

The Ibis

especially interested in obtaining a boat. We, who were at the New Wilmington Conference from Detroit Presbyterial thought this would be a wonderful project for our Presbyterial. We spoke to Rev. Morrison, Marjorie Dye, and Dr. Donald Black about such a possibility. They, too, thought it would be wonderful, an answer to prayer.

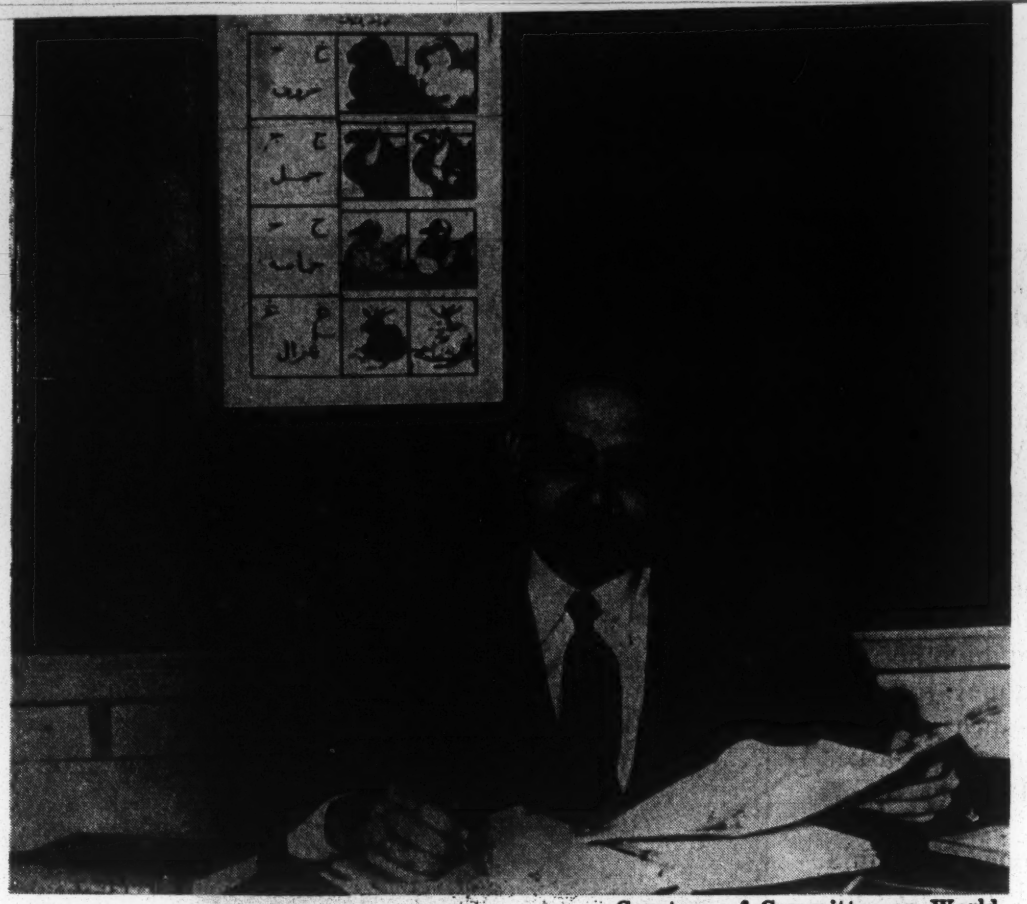
Mrs. Watkins, president of the Presbyterial encouraged the presentation of it at the Presbyterial Meeting on October 11, 1955. It was unanimously adopted. This project had the full support of all churches in Detroit Presbytery.

It was suggested that the Women's organizations raise a minimum of $1.00 per member extra for "The Nile Boat Fund," of course urging participation to a much greater extent wherever possible. The Teen-Age Groups and Junior Societies helped.

The project is to be carried through the coming year but, since Rev. Morrison will be sailing next summer, it is hoped that the amount for new boat may be ready for him when he reaches Egypt. Any money over and beyond the price of this new boat is to go for repairs on the *Ibis*.

A VILLAGE CHURCH TEACHES FAWZY TO READ

By SAMUEL HABIB,
Ezbekiah, Cairo, Egypt



Samuel Habib

Courtesy of Committee on World Literacy & Christian Literature

FAWZY is a citizen of an Egyptian village. He is a medium-sized man of 40 years old. He wears a "galabia" which is like a shirt long enough to reach his feet, with long loose sleeves. On his head he wears a turban, and sandals on his feet.

Fawzy lives in a one-floor house built of mudbrick about thirty feet from the huge building of the Evangelical Church. He passes by the church on his way to his field. You could see his lips uttering a silent short prayer every day as he passed by the church and cast a look at the cross on the top of its tower.

It was the harvest season when Fawzy sat down to relax looking at the little crops and said to himself: "This is our income for the next season. I have to suffer poverty while others enjoy luxurious life. If this is my lot, God's will is not to be questioned."

At sunset, Fawzy knew the day's work was over. He led his cow back home. Passing by the church, he saw a chart hung on the wall with colored characters. "It looks pretty," Fawzy uttered, "But what does it say?" A literate child in the street told him that the church is going to teach the people to read and that the chart is to be used for teaching. "Oh, I wish I could read," Fawzy murmured.

Mary, Fawzy's wife, was waiting for him at home. Supper was ready. Fawzy's family sat down to eat at a "tablia," which is a table one-foot high. It is their main meal of the day. The Fawzys used to chatter sharing the thrilling experiences of the day, and informing each other of the daily news. Mary told Fawzy that the pastor was visiting the people asking them if they wanted to learn to read. The church was going to start a campaign to wipe out illiteracy in the village.

The church bell announced the start of the regular daily evening service. Fawzy rushed to the church. The pastor full of hope and faith gave an inspiring speech that day:

"It is the will of God for all of you to improve your conditions: spiritual, social, and economic. This comes through reading. We have a new and easy method to teach all of you. Let us start today. Each literate decides to teach an illiterate until the whole church becomes literate. Then we shall teach our community, regardless of religion or denomination. If we love each other, we must teach each other. This is the true love of Jesus Christ.

Reverend Samuel Habib is a member of the Literacy Campaign which works with the U. P. Mission and the Evangelical Church in Egypt. In the summer of 1955 he completed his studies in Religious-Literacy Journalism in Syracuse University, sponsored by the Committee on World Literacy & Christian Literature of the NCCC in the U.S.A.

"When you learn reading, you will be able to read the Bible. You will be able to sing with the congregation when you come to the church.

"You need to write your bills or read the invoices you receive. You want to read about care of children and cleanliness. It is important for you to read the national and international news in the newspapers and magazines to be a good citizen of your country.

"Friends, it is reading that enlightens your knowledge, broadens your imagination, and helps you to improve your conditions and better your lives.

"Let us tonight cooperate as one team to make our congregation a literate body."

When the meeting was over, the literates waited for a course of teaching technique given by the pastor. "This is the answer to my prayers," Fawzy said, "This is my opportunity to learn how to better my conditions. Fawzy bought the *Primer* (*Al-Murshid*). Fawzy knew a literate farmer with whom he used to get together to talk or to play cards. Fawzy's friend volunteered to teach him. And so, Fawzy proceeded to learn to read.

It was Saturday night when the church auditorium was packed with people. The mayor and the leaders of the Literacy Campaign of the Evangelical Church of Egypt, came to celebrate the first certificate-giving ceremony in that village. Fawzy was excited to go upon the platform, shake hands with the mayor and receive his first certificate. Fawzy received a wild applause. Fifty-three others received their certificates as the result of the 20-day-campaign.

"I shall start reading the series of the *Life of Christ*," Fawzy said with a broad smile on his face. Fawzy read the first two volumes in one week. The village pastor advised him to start reading the daily *Devotional Meditations* booklets which are printed especially for new literates. Before sunrise, the Fawzys used to come together to hear Fawzy reading the meditations, the daily prayer, and the thought for the day. Bonds of love and mutual understanding and spiritual vision are becoming stronger and stronger as the days pass by. The Fawzys are achieving a higher level of spiritual insight as they dedicated themselves as a family to Christ and His service.

Fawzy is still unsatisfied. He wants his wife to learn how to pray. He says a prayer and she repeats what he says sentence after sentence. One day, Fawzy came back home from the field asking his wife to start learning to read. Mary hesitated a moment and agreed finally when Fawzy assured her of his help. "You will be able to read the Bible. You will lead some of our family morning prayers. You will be able to help in the church service," Fawzy said.

It was also Saturday evening when the whole village came to attend the second certificate-giving ceremony in the fresh air in the church yard. The place was lighted with gasoline lanterns. Suddenly a wild applause was heard outside. The literacy village leaders were approaching near the church yard. An American literacy leader came from the United States to see the new literates. He is the guest speaker of the ceremony. The chief of the police of the county has come to see the literacy campaign in action.

Here is a new literate coming to the platform to lead the congregation in prayer. Fawzy came to the platform to read a portion of the Scriptures. The chief of the police said at the ceremony:

"I am now convinced that adult illiterates are able and willing to read. It is true also that "Each-One-Teach-One" method can work. I congratulate you my friends. You are the most advanced village in my county. You took the lead and others will follow you."

The chief of the police who is a non-Christian, expressed his appreciation of the collective efforts done by the church, and told the pastor that he will support him in his church programs for village improvement.

At the ceremony, Fawzy got his second certificate, and Mary received her first. Ninety others got certificates, half of them are Muslim. One of the village leaders, who has already turned against the campaign because of rivalry, got disappointed because of the remarkable success of the project.

(*Continued on Page* 373)

EGYPT'S THIRD LITERACY CAMPAIGN

By DAVIDA M. FINNEY, Cairo, Egypt

SINCE the campaign here at Deir Abu Hinnis is our third "demonstration," and we have learned a lot at Hirz and Menhari, this campaign should have a better start than at the other two villages. This, indeed, it has had, and Halana, Samuel Habib and I are thankful.

For one thing, we have Samuel with us, and his contribution is already great. He has returned to Egypt from Syracuse University full of enthusiasm for adult literacy, a knowledge of techniques, an appreciation of the knowledge Halana and I have acquired through experience, a deepened spiritual comprehension, and a truly cooperative spirit. When he preaches here, he does so in colloquial and always within the experience of his hearers. He is the special pastor of our twelve employees, and they have accepted him in his personal work with them.

Then, in addition to Samuel, Rev. Labib Qaldas offered us four days of work on "the Spiritual Goal and Meaning of the Campaign," with his brother Adib (pastor here at Deir Abu Hinnis), the session, our employees, and church leaders. We were most anxious to know of any quarrel in the church membership and in the village, as it was a church quarrel which so greatly affected the final results of our work at Menhari. He did discover a quarrel between one of the elders and the omda. The elder was entirely cooperative, and within 48 hours had given up his own desires in favor of what the omda wanted. He assures us that he had not realized that the way he meant to get his own way was contrary to the Spirit of Christ, but that now he is willing to let God work out what is best. He has proposed to the omda that he appoint his own sons to help him in village affairs, one of these later to become omda. Please remember these men in prayer, that by such obedience and cooperation the Spirit of Christ may be known and reverenced. Mr. Labib also brought our boys into a greater understanding of the meaning of our work, and he greatly strengthened his brother as the leader of the campaign.

During our first week (in October, 1955), we called on the omda, and secured his hearty support of the campaign. His brother, the priest, is still absent, but the priest's son is coming today to our church for training and is to head work centered in the Coptic Church. The church session spent two hours with us one day, and studied our outline of "The Organization and Administration of a Campaign." We have been most anxious that these men will give freely of their time each day during the three months we shall be here. At the end of our meeting together, Mr. Adib asked each to declare his exact intentions, and each pledged this support. It was as impressive to me as to hear vows taken by those first joining the church.

Last night work began. The pastor limits his six evening services to a half hour and we then have an hour and a half for our work. Teaching is done in four school rooms and the church. Last night 84 men illiterates insisted on being taught at once. These were divided into five groups, and demonstration teaching done. Halana has been training teachers for several days, and we now have 16 men who teach well, out of a group of over 40 volunteer teachers. There is a certain amount of excitement and confusion, and this will continue until we have finally been able to exclude women, children, and other interested onlookers. Since Adib always assures us that Deir Abu Hinnis can do "anything" and since he sets about doing everything and anything with energy and effectiveness, we feel sure that before too long we can cope with the crowds, and begin work with the women.

The village has given our boys a good house, and assures us we too shall have one when the *Ibis* must leave. Wadea Ibrahim, nurse from Tanta Hospital, is giving us ten days of her month's holiday, and will demonstrate the care of babies with mothers. Adib assures us that "any number" will bring their babies to be washed, fed, etc. He has already worked out a plan by which the village will support a nurse to run a daily clinic. He has an eye on

(*Continued on Page* 371)

EACH ONE TEACH ONE AND WIN ONE

Submitted by MRS. WILLIAM GRAHAM and Members of 1st U. P. Church, Xenia, Ohio

STAGE SETTING:

5 chairs in a disorderly group in the center; 1 small table; the charts.

INTRODUCTION: "Each One Teach One and Win One" are familiar words to us whose interest in foreign missions is great. We recognize these words as the slogan initiated by Dr. Laubach for teaching the illiterate how to read. Remembering that in all our mission fields this method is being followed, we will present a dramatization portraying in an abbreviated manner how the people of Egypt, Pakistan, India, Ethiopia and The Sudan learn to read. To gain the full benefit from this play we suggest you imagine that you are able to speak English but are just beginning to learn the written symbols. Our story takes place in Pakistan. We are striving to make this presentation realistic except that English has been substituted for the Urdu language. We would also hasten to remind you that this dramatization shows how the method of the Committee on World Literacy and Christian Literature works ideally but usually the human element prevents the ideal from being fully realized!

OUR CAST INCLUDES:

Shanti, the pupil who in the second scene carries out the command: "Each one teach one and win one."

Sosan, Rozia and *Gulab Bibi*—these women are the three pupils in the first Scene.

Ulfat, the pupil in Scene II.

The Missionary Teacher.

Mohammed Bibi, the Mohammedan woman in the second Scene.

Our first scene takes place in the home of Shanti, one of the pupils.

SCENE I

(*As the scene opens Shanti enters, and starts to arrange the chairs as the class will use them. Very soon the other pupils enter, each one carrying her book, and greet Shanti with, "Good afternoon." They finish arranging the chairs.*)

SHANTI: Come right in. See all these chairs! I thought it would be nice for us to sit on chairs today when the missionary comes.

SOSAN: Isn't it wonderful to have the missionary camp here for four days!

GULAB BIBI: This is Wednesday. We have Bible School today, Thursday, Friday and Saturday.

ROZIA: Yes, and the Communion service on Sabbath.

GULAB BIBI: Will people from other villages come today?

ROZIA: Yes, they will come each day. You know the women in Nangal are learning to read, too.

SHANTI: The missionary will soon be here and, girls, all say, "Good afternoon," quickly when she comes. The foreigners are nice, but queer, too, and do not realize that they should not speak first. (*The pupils sit down in the order in which they read later.*)

ROZIA: We must remember not to sit cross-legged on the chairs, too. Where did you get these chairs, Shanti?

SHANTI: I went to the Mohammedans in the village and borrowed them.

(*Enter the missionary teacher*)

PUPILS TOGETHER: Good afternoon.

MISSIONARY: Good afternoon, girls. Let us all be seated.

GULAB BIBI: We are so glad you have brought the camp and will stay until Monday morning.

ROZIA: It is nice to have you come to us, nicer than our walking in to see you as we have been doing.

MISSIONARY: We are glad we were able to bring the camp. I wish we could come more often but you know we have so many other villages where we must go, too.—I see you are dressed in your best clothes for the Bible School this afternoon. That is nice. I hope you are all well and happy today. Gulab Bibi, how is the baby you told me had been sick?

GULAB BIBI: I gave him the medicine you sent and he is all right now.

MISSIONARY: Sosan, tell me about the old grandmother who lives in the house next to yours. Is she eating better now?

SOSAN: I am glad you asked. She told me to be sure to thank you for the powdered milk. She likes it very much.

MISSIONARY: And, Rozia, I have been concerned about you since our last meeting. Has your husband found work?

ROZIA: He has worked a few hours on several days so we have managed. But, we are not sure how long we will be able to go on this way. Perhaps we shall have to go to Karachi and be street sweepers. If

Script was written by Miss Mary Kyle, retired missionary, India, and Mrs. William Graham, wife of pastor of First U. P. Church, Xenia, Ohio. Presented first at meeting of Xenia Presbyterial in Columbus. Miss Kyle suggested plans for charts which were designed by Mrs. Joseph Eavey. For further suggestions on presenting playlet write to Mrs. Graham, 215 E. Church St., Xenia, Ohio.

it were not for the missionaries we would have given up long ago. My neighbors tell me I should be at home working instead of here in my one good dress which I saved during the horrible troubles, trying to learn to read. But, dear Teacher, being poor does not keep one from being able to read, does it?

MISSIONARY: Indeed not, Rozia. Learning to read will help you learn that Jesus loves all of us and does not care if we are poor. If Jesus loves us and we love Jesus then nothing can hurt us. Shanti, would you lead us in our prayer this afternoon?

(*The pupils cover their heads with their shawls*)

SHANTI: Dear God, we thank Thee for bringing us together this afternoon and for the one who comes to teach us how we may follow Thee. We are grateful that Thou dost care for us when all others seem to fail. We pray Thou wilt be with us as we strive to read about Thee. May we be filled with Thy love so that we will want to help others to discover it, too. In Jesus' Name. Amen.

MISSIONARY: Have you studied your lesson? (*General assent*) Did you have any trouble?

GULAB BIBI: Yes, I kept forgetting one word but I looked it up on the charts.

MISSIONARY: Would you like to show me how you worked it out on the chart?

GULAB BIBI: The word was "love." I found that the first letter is the same as the one beginning "lamp" (*points to the "L" on the chart*). The next letter I found was "o" as in "orange" (*points to this one also*). "V" is the hardest one for me to remember but when I added it to the other two "l-o" I knew the word was "love." "E" is used so often that I never have to look it up and I remembered what you said about not pronouncing it when it is at the end of the word.

MISSIONARY: Thank you, Gulab Bibi.—What is the most precious word in all the world?

CLASS: Jesus.

MISSIONARY: Show me this word in your books. (*General pointing out for the teacher.*) Now, suppose each one of you shows me a different place where this word, "Jesus," is used. (*takes them one at a time and answers each one.*) Now it is time for you to read for me. We will go around the class with each one reading one sentence at a time. Please read for me. (*Pupils read slowly as if just learning.*)

SOSAN: Jesus loves me. I like to read that because I know it is true.

MISSIONARY: Yes, Sosan, it is true. All right, next.

ROZIA: Jesus loves you.

GULAB BIBI: I love Jesus.

MISSIONARY: Is that true, too?

GULAB BIBI: Oh, yes it is. Jesus loves me and I love Jesus.

MISSIONARY: Read some more, please. I believe it is your turn, Shanti.

SHANTI: Jesus died for us.

SOSAN: Jesus died for you.

ROZIA: Jesus saves me.

GULAB BIBI: Has Jesus saved you?

SHANTI: Jesus is my Savior.

SOSAN: Is He your Savior?

ROZIA: Jesus gave His life for me.

GULAB BIBI: Jesus l—— there's that word I can't remember.

MISSIONARY: Look at the chart then. We all need help sometimes.

GULAB BIBI: I have it now! Jesus loved me and gave Himself for me.

MISSIONARY: That is fine. You have done your lesson well. I want you to learn a new letter today. Do you know the word "net"? Where is the picture of a net? (*General pointing to the proper picture.*) Notice what the letter looks like. (*Trace "N" with finger.*) Say this word with me, "N-n-net." The "N" begins the word and sounds like this, (n-n-n-n). The word we are going to use with this letter looks like this. (*Show card with "Son" on it.*) Can anyone guess how it is going to sound for you already know the first two letters?

SOSAN: (*tries "Son"*)

MISSIONARY: That is right. This is our sentence (*points to it in the pupils' books*). What is the first word? (*Everyone says, "Jesus", immediately.*) And next?

SHANTI: I know that one because it was in my sentence. It is "is".

MISSIONARY: Now, who can finish the sentence?

SHANTI: I will try. (*Haltingly*) Jesus is God's Son.

MISSIONARY: Shanti, you learn quickly. Let us all remember that we must share what we know with others that they, too, may love Jesus. What is our slogan?

CLASS: Each one teach one and win one.

MISSIONARY: Are you going to teach and try to win others?

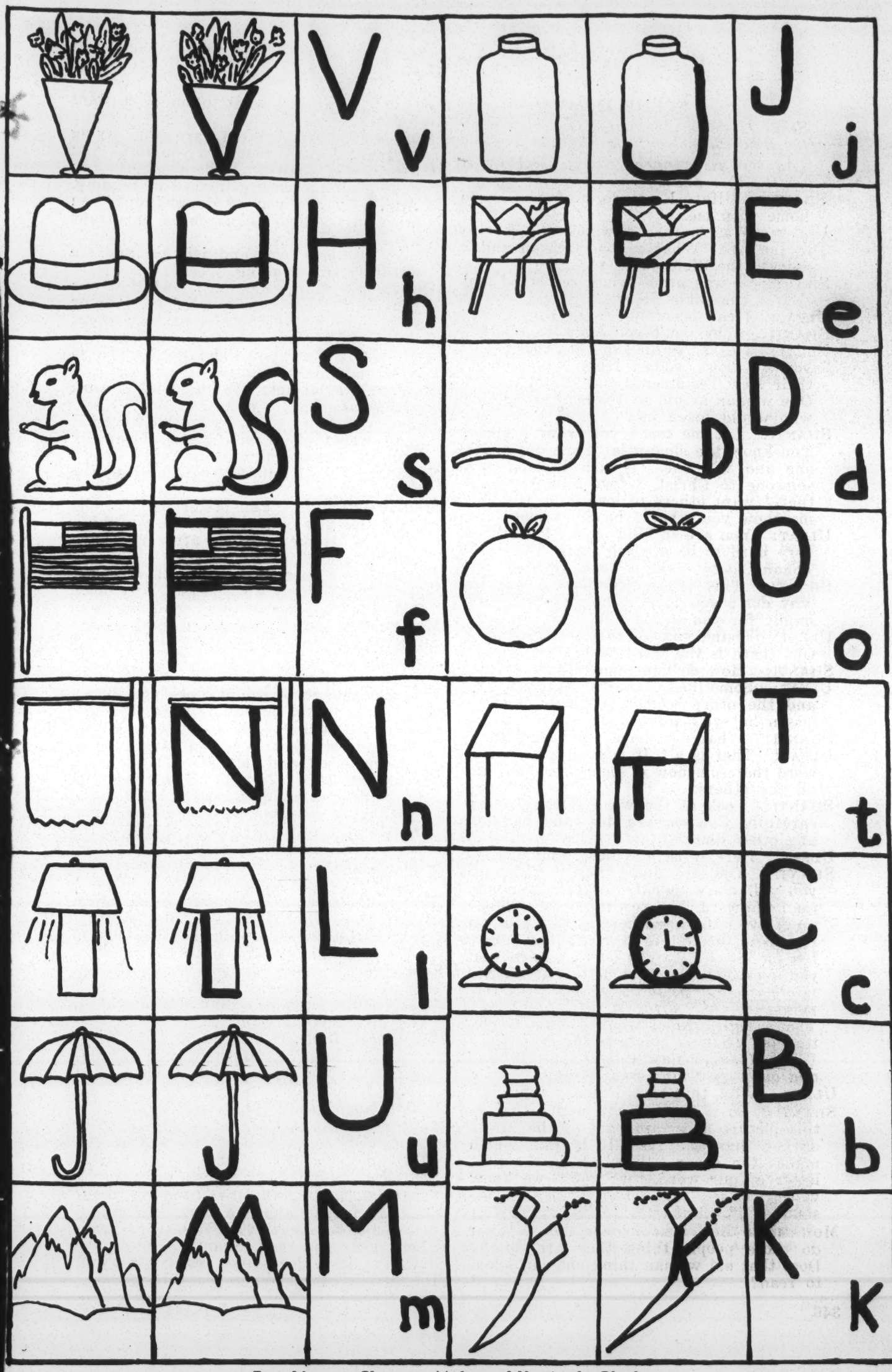
CLASS: Oh, yes.

MISSIONARY: Remember, you must not set yourself up as a big, honored teacher. You must be a real teacher, a humble one. Do not feel that you are better than your pupils. Do not be cross with them. Never laugh at them. Make the pupil believe in himself. Try not to ask questions he cannot answer. If he gives the wrong answer do not scold or say, "No", but help him find the right answer.

SHANTI: This afternoon I am going to try to help my friend, Ulfat, learn to read.

MISSIONARY: I am glad you are carrying out our slogan, Shanti. Perhaps others will want to try, too, after we hear about your experiences. It is time for us to get ready for the Bible School. This has been a good class. Try to remember to serve Jesus every day because we have read that He truly loves us.

(*All exit*)



Four Literacy Charts to Make and Use in the Playlet

SCENE II

Scene II takes place later that afternoon after Bible School outside Shanti's home.

(*As the scene opens Shanti and Ulfat enter together and both are seated.*)

SHANTI: Ulfat, I am so glad you came home with me.

ULFAT: Wasn't that a wonderful service in the tent? What a good sermon and I enjoyed the Bible Class, too.

SHANTI: I was proud when you stood and recited the Bible Story.

ULFAT: I can learn if I want to.

SHANTI: Why don't you learn to read?

ULFAT: I never wanted to until today. Did you see those women from Nangal with their New Testaments and Psalm Books? One woman as old as I was reading. But who would teach me?

SHANTI: Let me teach you what I know. You know the slogan is "Each one teach one and win one." I wish I could win someone to Christ. I love Him so much that I want others to love Him, too. Let me show you what I have learned.

ULFAT: You are so kind to me. I shall try very hard to be a good pupil.

(*Shanti gets reading book off table.*)

SHANTI: This is the first book I used so why don't you take it now? I would be happy for you to have it.

ULFAT: Thank you. (*Examines the book.*) Oh! there is the word "Jesus".

SHANTI: How do you know that?

ULFAT: Sometimes I have watched you and the other women at their reading lesson but you did not see me.

SHANTI: What else have you learned?

ULFAT: That is all. It is such a beautiful word that somehow it seemed easier than all the others.

SHANTI: Look at the word, "Jesus", very carefully. Can you see this same word in any other line?

ULFAT: Here it is, and here, and here.

SHANTI: You are doing fine. I am sure you will learn quickly. Already you can read one word. You see, the word is made up of five letters and here in how you can recognize the letters if you forget them. Let me show it to you on the chart. Can you pick out the first letter of Jesus? (*Both rise and go to the charts and Ulfat points to "J" after a little looking.*) That's right. Now, what is this a picture of? (*Shanti points to the fruit jar.*) (*The Mohammedan women has entered and observes Shanti and Ulfat.*)

ULFAT: Why, that's an ordinary fruit jar.

SHANTI: So it is. You will notice that in this picture a certain part of the jar is darker than the rest. It is this which makes the letter "J" which is the first letter of our word, "jar". So, we know when we see this letter to make this sound—"j". (*Mohammed Bibi interrupts.*)

MOHAMMED BIBI: Look over there! What do those people think they are doing? Does that old woman think she can learn to read?

ULFAT: I can if I want to, and I do want to.

MOHAMMED BIBI: What, are you trying to read! I can't read. Do you think you are better than a Mohammedan? You ought to be sweeping instead of reading. And, why are you so dressed up? You must think Bible School is as important as a party!

SHANTI: Come over and join us, and see what we are reading.

MOHAMMED BIBI: Reading! Ha! How can you read? That is a great joke. I know you. You are thinking of some way to get out of work. Well, we Mohammedans will see about that. You don't need to be so high and mighty.

SHANTI: Do sit here. Was there some work you wanted me to do?

MOHAMMED BIBI: Yes. I want you to grind some wheat and I want you to clean my house in the morning.

SHANTI: Yes, I will be there and do the best I can.

MOHAMMED BIBI: You better be. Work is better for you than reading. Do you think you can handle a broom after you have held a book?

SHANTI: Because of reading this book I shall try to do my work better. Why don't you read, too? We could all read together.

MOHAMMED BIBI: Who would teach *me?*

SHANTI: I don't know very much but I would teach you what I know.

MOHAMMED BIBI: What has gotten into you? I thought I would make you angry and that would be fun. You always got angry so quickly.

SHANTI: Yes, that is so but Jesus came into my heart and cleansed it.

MOHAMMED BIBI: Jesus? (*At this familiar word there is a slight change in Mohammed Bibi's attitude as she shows more interest.*) Yes, we believe in Him, too. He is one of our prophets. All right, I would like to read. (*All three are finally seated.*) (*Shanti gives M. B. a book.*)

SHANTI: Ulfat, perhaps you could show Mohammed Bibi the word, "Jesus".

ULFAT: Here it is, Mohammed Bibi. It is easy to learn and a beautiful word.

SHANTI: Can each of you show me another place where we find the word, "Jesus"? (*They point out several.*) Yes, you are learning quickly.

MOHAMMED BIBI: I have never heard anyone say, "Jesus", quite the way you Christians do. You sound almost as if you know Him.

SHANTI AND ULFAT: But, we do!

MOHAMMED BIBI: This is all very strange Jesus is a dead prophet. I do not believe I could know Him and I do not understand how you do. Perhaps some day I shall learn. But, what am I saying? Anyone is a fool to become a Christian! But—it would be nice to know how to read. Let's hear you read, Shanti.

SHANTI: Jesus loves me. Jesus loves you.

MOHAMMED BIBI: Whom does Jesus love?

Laura MacLachlan in Literacy Work, Pakistan

Courtesy of Committee on World Literacy & Christian Literature

SHANTI: He loves us, you and me.

MOHAMMED BIBI: How do you know He does?

ULFAT: He loved us and gave Himself for us. He loved us enough to die for us. Is there any greater love than this?

MOHAMMED BIBI: Why did He die for us?

ULFAT: Because the wages of sin is death, and we are sinners so we have earned death, but the gift of God through Jesus Christ is life eternal.

MOHAMMED BIBI: Why can't my good works save me?

ULFAT: Do you have good works? It is written that all of our good works are as filthy rags.

MOHAMMED BIBI: (*after some thought*) *Yes*, it is true—mine are as filthy rags, but what can I do?

SHANTI: Believe on the Lord Jesus Christ and thou shalt be saved. Because the wages of sin is death He died in our place, but the third day He rose again and then went to heaven, where He is preparing a place for us.

MOHAMMED BIBI: (*rising*) I want to hear more. Bring your book with you in the morning and teach me, too. I don't want to leave but I must. My husband will soon be home. I must be home and have his supper ready. Be sure to come tomorrow. Somehow there is a new joy in my heart.

SHANTI: Goodbye. I shall be there in the morning and I shall pray for you, too. Goodbye.

(*Exit Mohammed Bibi*)

ULFAT: Shanti, I believe you are going to have your heart's desire: Each one teach one and win one.

Photo by A. C. Ackenheil

A Pakistani Teacher and His Class

I WAS THE GUEST OF MADAME CHIANG

By MARJORIE MOORE ARMSTRONG, Washington, D. C.

ON THE LONG trans-Pacific flight northwest to the Orient, I said to my seatmate, "When we get to Taiwan, let's ask the missionaries about Madame Chiang Kai-shek's prayer group."

But I underestimated the hospitality of the Chinese. My husband had "ghost-written" an article in 1949 for the Chinese ambassador to the U.S. They never forgot it.

Landing in Taiwan after two weeks in the Orient, we were greeted not only by missionary friends but by a representative from the foreign office and taken to the place where we were to stay in Taiwan.

Set back from the busy street, Madame Chiang Kai-shek's own guest house literally breathed rest.

A full schedule of interviews and research trips began that very morning. Our foreign-office host gave us all the help we needed and arrived daily with new invitations to lunch, tea, or dinner. Early in the week he brought a very special message. President and Madame Chiang officially requested the pleasure of Mr. and Mrs. Armstrong's company at dinner at their summer home on Grass Mountain.

With an official car and driver, we were not delayed by investigations as we passed the guards, and we were soon deposited at the door of a Japanese-style house almost hidden in the tropical lushness of the mountainside. Some wealthy man had built this during the Japanese occupation of Taiwan. A dozen other guests arrived during the next few minutes, then the host entered.

Naive as it may sound, President Chiang Kai-shek looks exactly like his pictures! How remarkably youthful he looks in uniform for a man his age, I thought.

Soon Madame Chiang entered. After greeting her roomful of guests, she took a seat and motioned me, the only foreign woman present, to a seat near her.

As she inquired about our visit to Japan and our itinerary south from Taiwan, I found myself trying to match her flawless English.

On a signal from a servant, our hostess rose and invited us to the table. President Chiang offered his arm to escort me to the place beside his. Madame Chiang, accompanied by my husband, sat opposite at the middle of the long table, and the Chinese guests took their places at the rounded ends of the table.

After dinner, Madame Chiang invited us four women guests to her own living room. The Chinese art on the walls attracted my attention, and I commented on it. "Madame painted those herself!" one of the women proudly informed me. "She found in America that painting is good for her health!"

We visited her studio, and as we returned to the family living room, I said, "Let me thank you personally for the lift I got from reading of your experiences in prayer in the August issue of *Reader's Digest.*"

She looked at me intently for a moment, then asked, "Do you think it may do some good?"

In response to my emphatic yes, she said, "I get letters every day from readers. It makes me glad that I yielded to my American friend's insistence that I try it.

"What about the prayer groups you wrote of?"

"We meet every Wednesday from five to six. We'll be meeting up here on the mountain tomorrow instead of in our prayer room down at W.A.A.L. headquarters."

"What is W.A.A.L., if I may ask "

"That is the Women's Anti-Aggression League, whose national headquarters is very near where you are

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Reprinted in "Missionary Horizons" with permission from "Royal Service" of the Women's Missionary Union, Auxiliary to Southern Baptist Convention. Mr. and Mrs. Armstrong are free-lance writers. Watch for his articles in "Reader's Digest."

staying," she explained. "You see, when I returned from America after that long nine months of medical treatment, some of our friends asked if they could give me a welcome party. I expressed my desire that they have something that would benefit China."

The result was a huge reception in Madame's honor in which guests were invited to contribute to a fund for artificial limbs for amputees in military hospitals. The response astounded Madame Chiang.

"I saw women, whose husbands handle all family funds, take off jade rings and diamond earrings in order to be able to give to this cause. Once they got started, they wanted to do more. All the women of Free China are now organized all over Taiwan in the W.A.A.L. It's just what you American women did for your servicemen — sewing, knitting, visiting hospitals, packing gift boxes at Christmas, helping keep up morale. We now support chaplains in those hospitals—the first chaplain service China has ever had."

I could see that Madame Chiang was a dedicated woman. Suddenly she said, "Would you like to see some of that work?" I would, of course, and before I left her home, she had made arrangements for a tour of the centers next day.

I saw fifty or sixty women volunteers making garments for Chinese soldiers; I learned of the daily devotional period for these workers, conducted, during a brief rest interval, by a missionary or other Christian leader.

I visited the director's office, where Madame Chiang puts in a full work day. I saw the prayer room adjoining it and on the wall up front, a framed copy of "The Last Supper," five feet wide, done in needlepoint.

In her home after she had told me of this woman's movement, she completely surprised me with the question, "Would you care to attend the prayer meeting tomorrow?" I was trying to think of how to say, "I don't want to intrude," in such a way as to get her to insist that I attend, when she stunned me with: "Would you be willing to lead it for us?"

Quelling a mild sense of panic at the thought of being guest leader for

Madame Chiang Kai-Shek

a world-renowned prayer group of forty-five "first ladies" of a land I had never seen until five days before, I realized it was a rare opportunity for spiritual fellowship and Christian witness offered to me, not as a mere tourist or amateur reporter, but as a sister in Christ.

"I'll be grateful for the privilege," was all I could say. In my heart I said, "Thank you, God, for that carbon copy of my program material for December ROYAL SERVICE. I didn't know till now why I lugged it along."

Late in the evening, the men summoned us back to the living room, and we all said good night. The next day at 4:30 a general's wife came by the guest house for me. The half hour's drive up Grass Mountain brought us to another beautiful Japanese-style house.

The sliding panels had been removed between living and dining rooms to permit a long rectangle of straight chairs. Madame Chiang was just being seated when I was ushered to the chair opposite her. She greeted me with that famous smile.

In that circle of chairs there were few vacancies. When she launched this prayer group, Madame Chiang made it quite clear that those who joined were expected to be present every week except when ill or out of the city. When others wanted to join, she encouraged them to start new prayer groups, that this one might not become a mass meeting. I counted thirty-seven at this midsummer prayer service.

Hymnbooks were distributed, and I was glad to find the announced familiar gospel hymn in English on the lefthand page and in Chinese on the right. Then an oil cloth "blackboard" was unrolled and hung on the wall at the front. One member began to write the requests for prayer. Another distributed small notebooks just obtained for the individual prayer lists.

Madame drew from her briefcase-purse a sheaf of letters and began to read off the requests for prayer.

"Here is a young man, a student at State College in M....., who is trying to find God's will about entering the ministry. I shall pass around the photograph he sent with the letter. Let us pray for J..... S....."

Americans writing a Chinese women's prayer group for prayer? I marveled as I listened to other requests from the States.

For five minutes she turned pages from the week's mail. The members asked for prayer, also: for non-Christian husbands, for loved ones who were ill, for parents or children still in Communist territory. All were reminded to pray for China.

Then I was presented. Assisted by a skillful interpreter, I spoke first of a family crisis weathered in prayer, and then gave an anaylsis of the factors in intercessory prayer.

When I sat down, the members all reached for the square foam rubber cushion under each chair and knelt. Immediately a voice was lifted in prayer, then another, and when it finished, another—this one tearful—back and forth across the room, the women of Free China were at prayer.

At six o'clock Madame Chiang rose from her knees, and the service was over. After brief but cordial greetings from several members, I was whisked off to a dinner.

All the way down the mountain I was in a state of awe. Here I was, a member of a denomination which has fostered a Christian witness in China for 110 years, being taught by Chinese something new about the power of prayer.

In no other country of the world, so far as I know, can one find so many of a nation's leading women gathered together in one spot, at the same hour every week. What for? To pray.

TIMELY ADVICE

If you are impatient, sit down quietly and talk with Job.
If you are just a little strong-headed, go and see Moses.
If you are getting weak-kneed, take a good look at Elijah.
If there is no song in your heart, listen to David.
If you are a policy man, read Daniel.
If you are getting sordid, spend a while with Isaiah.
If you feel chilly, get the beloved disciple to put his arm around you.
If your faith is below par, read Paul.
If you are getting lazy, watch James.
If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the Promised Land.

—Selected

Abraham Lincoln's Missionary Certificate

By ANNA ONSTOTT

DR. FREDERICK BROWN HARRIS, pastor of the Foundry Methodist Church, Washington, D. C., told me that many years ago, when Bishop Mathew Simpson had preached a missionary sermon in old Foundry Church, President Abraham Lincoln was in the audience. Someone suggested that $150 be raised to make him a life member of the missionary society, and $20 was quickly subscribed. Thereupon Mr. Lincoln rose to his feet. Stretching out his long arms, he said, "Bishop, this is the first time I was ever put on the block. Here is my money, take me down."

In telling me the incident Dr. Harris added, "I would like to have this verified for we do not find either the date or the amount he contributed on our records."

So I proceeded to investigate. My first inquiry was made of the missionary society in New York City. But no one there could give the answer. I then consulted Dr. James R. Foy, librarian of the Methodist Historical Society. He told me that he remembered having seen a reproduction of the Lincoln Certificate in *The Christian Advocate.* Miss Hattie Hughes and I found it in the paper dated May 27, 1915. Here was the proof that Abraham Lincoln, by the payment of $150, was a life member of the missionary society. In a footnote was this interesting item:

Mrs. George F. Sands, of Cincinnati, has an unusual bit of Lincolniana in the form of the Certificate of Life Membership in the Missionary Society issued to President Abraham Lincoln. The document is here reproduced by courtesy of *The Western Christian Advocate.*

This gave me a new clue and I wrote Dr. Orien W. Fifer, of The

Advocate, at Cincinnati. His efforts were rewarded by finding the electrotype used in 1915, but he could find no trace of the owner of the certificate. In *The Advocate* of October 21, 1937, he asked for information concerning the lost Certificate.

On October 27, Mr. William Townsend, of Lexington, Ky., replied that he was the owner of the certificate. He also indicated that Abraham Lincoln had been both a life member and a life director of the missionary society. The yearly report should reveal the missing dates. So a search was made in the library of the missionary society, which revealed:

1861, President Abraham Lincoln, Life Member, $20.

1863, Life Director — Abraham Lincoln, $150. MRS. ABRAHAM LINCOLN.

In the yearly report of 1864, following the General Conference of the M.E. Church, we no longer find title "Life Director," but both Mr. and Mrs. Lincoln are now listed under the new title, "Life Manager," which appeared each year until 1882.

I went to Lexington, Ky., and examined the original Lincoln Certificate. Having with me a facsimile of the print in *The Christian Advocate,* I compared this with the original in the possession of Mr. Townsend. We agreed the cut was from the original.

Thus we have proof of the closest link in the religious life of Abraham Lincoln with any church.

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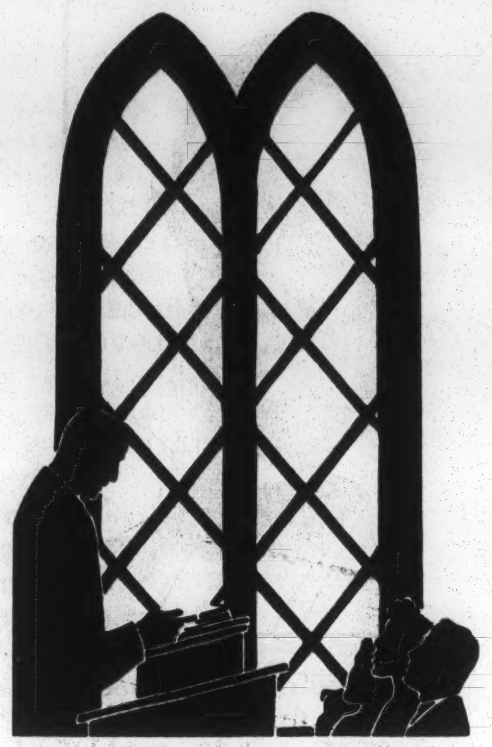


Ministers Accept Challenges

Worship Center: Use a picture of Christ with candles on either side. Above the picture put the words "He Careth" and below it "For You."

Scripture: Esther 4:14-16 (Supplementary, Esther 2:7, 5:2, 7:3)

Sing: #205 S.C.W. verses 1&3 "He Leadeth Me: O Blessed Thought."

"Opportunity is the test of Character." It is from the commonplace, the everyday duties well and faithfully done, that the heroic may come. Readiness does not come readymade; it is not obtained by wishing. Character growth is a continuous process. Every day we live we are adding to that element that is ourself. When a test comes we draw upon it, and strength or weakness is revealed.

"Train up a child in the way he should go and when he is old he will not depart from it." Prov. 22:6 Esther had learned well, and diligently practiced the lessons taught by pious Mordecai. Even when surrounded by the luxury and adulation of King Xerxes and his court, with its unrivaled intrigue and iniquity, the Queen was safeguarded by the "faith of her fathers." The religious training of her youth gave courage and faith for Esther to accept her

O Come and Le

"CHALLENGE

ESTHER RISES TO HE

"Unlimited Opportunity" and save her people, the Hebrew nation, from annihilation.

To none of us will come such a challenge. Our Christian faith seldom requires a choice between duty and death. But those words that burned in Esther's heart "who knoweth whether thou art come to the kingdom for such a time as this?" should be in ours. "Compassion and fellowship are not optional" for followers of the Christ. We are His servants for the welfare of our fellowmen. Each of us must squarely face the responsibility of using our influence, our talents, whether one, five or ten, our very life which are all God-given, to reveal the Heavenly Father's love to our neighbors of the world. Just

DO YOU KNO

(Everybody read the entire Book of Esther! H

1. What is the geographical and historical setting the empire? In secular history? Today?
2. Name the chief characters. By what other nam
3. What are the binding ties, or relationship of e each have in the whole plot of the story?
4. When the king's heart was merry with wine, *w* vice? With what result?
5. What was Esther's racial or religious and trib know it?
6. *What* almost happened to *what* man because h he refuse? *Why* did he not become the victim o
7. Give the arguments that Esther's kinsman, wh to undertake what mission?
8. What immortal words transformed a seemingl
9. What careful preparation and plans for this r woman?
10. What decree could the king not annul? Why r
11. What is the climax of this dramatic story?
12. How is the Book of Esther a strong witness c
13. What do you think of the argument that "God
14. In the light of today's moral and spiritual permitted by the king, and of the ending of t
15. What organized groups make much use of t what feast in honor of what episode in the B

Let Us Worship

E ACCEPTED"

HER OPPORTUNITIES

as surely as the Queen was called to serve—we are also.

Equally as sure should be our preparation for it. Fasting and prayer are both means of communing with the Father. Both involve more than externals; they require right attitudes —being in His Will. As "yielded and still" we are daily led by the Holy Spirit to our "such a time as this" may we forward step in absolute surety of faith that can say "if I perish, I perish."

When God asks, He provides. Ways *are* opened; strength *is* given; abilities *are* increased. "My grace is sufficient for thee: for my strength is made perfect in weakness." II Cor. 12:9. So many times, we, like the women who came early in the morning, ask "who shall roll away the stone?", and then find it already rolled away. A yielded person can do "all things" because of divine help. "He who has God is never alone."

Teachers Accept Challenges

Even as Esther honored her religion and her God, let us honor our Christian Faith in every avenue of our lives, and so make it honored before men. From us may our children learn of the Father's loving care for each one; and may our local and world community know His concern for the "abundant life" for them as we interpret that concern in our lives

"Consecrated, Lord, to Thee,
Ever, only, all for Thee."

Prayers: Have women ready to pray *specifically* that we will:

Live for Him;
Seek instruction from His Book;
Cultivate a loving concern;
Commune with Him;
Try to "grow in His Likeness."

(Have each woman pray for just her topic, so that thoughts may be pin-pointed.)

Additional material may be found in reading all of *Esther*. Also in Westminster's *Bible Dictionary*, and Halley's *Bible* Handbook. Nathaniel N. Weinreb's novel *Esther* is good background reading but it is fiction.

NOW ESTHER?

How long does it take you to do so?)

tting of the Book of Esther? What was the name of

r names were two of them also known?
of each character to the others, and what place does

ine, *who* refused to obey him? *Who* offered *what* ad-

l tribal background? Did Haman know it? Did the king

use he refused to bow to *what other man?* *Why* did
tim of the plot?
n, whose name was ....., presented to Esther

mingly mediocre girl into a great national heroine?
his mission indicate that Esther was a strong, wise

Why not? How did he counteract it?

ess of the power of intercessory prayer?
"God is not in the Book of Esther"?
itual attitudes what do you think of the "civil war"
of the story?
of the Book of Esther? What religious group has
the Book? Is this feast observed in the U.S.A. today?

INSPIRATION FOR TODAY'S WITNESS

The World Wide Witness Compels Enduring Love

By MRS. CHARLES HUSSEY, Philadelphia, Pa.

Bible references suggested for study: *Matt.* 24:12-14; *John* 15:12-17; *I John* 4:19-21; *Matt.* 22:37-39.

"THIS is my commandment, that ye love another, as I have loved you." As Christians, we believe that love is the most powerful thing in the world. One who studies our scriptures, our literature, the lives of our greatest heroes and saints, cannot get away from the fact that Christians are the company of those people who have believed that love is stronger than any of the forces of coercion and compulsion that men know.

Jesus prayed, "Neither for these only do I pray—but for them also." That is love, the love of God for the world. Not for America only—but for Africa; not for the white race only—but for the yellow race. Those words reveal the majestic purpose of Almighty God and the dearest wish in the heart of Christ. Jesus is the great missionary who will not rest until the world is brought to Him. He still asks, "Lovest thou me?" When we respond, "Yea, Lord, thou knowest I love thee," He always adds, "Feed my sheep."

We simply cannot be true to the will of God and the mind of Christ until we have shared with those who know Him not, the light and healing we have found. We are moved with a concern that people should not die without Christ; but we are moved with a greater anxiety—that they shall not live without Christ. It is our duty and privilege to follow Him as He lays His healing hand upon the world's stricken heart.

A little girl was permitted to come into the bedroom of a friend who was recuperating from a long and desperate illness. Walking up to the bed, she said to her friend, "I sent you my love every day you were sick."

"Did you, my child," said the lady. "No one told me that."

The little girl replied, "Just to think; I sent you my love every day, and they kept it all for themselves."

Each day God sends His love and blessing to the whole world. Each day He offers the precious message of salvation through His Son for every living person, no matter what color his skin, no matter where he lives, no matter what his circumstances may be. We have received this message; we will not keep it all for ourselves.

We are living in a world of human need—millions homeless, hungry, underclad, poverty-stricken, without the Gospel and without hope. Such a condition ought to drive us to our knees in a virtual agony of prayer, there to become more certain of our faith. It takes faith to believe that we can have a better life, a better world. We need to begin now to expect great things from God and attempt great things for God.

The central truth of Christianity is the everlasting love of God. To see God as He is revealed in Jesus is to trust Him gladly and to be at peace with Him. This is the message of Jesus to mankind, this is the great throbbing heart of the Gospel—there is mercy for all, love for all, hope for all, and help for all, in God.

The only true help to our witness and service is to know more of Him who is its only true objective, our Lord Jesus Christ. As He becomes more real to us in all the wonder of His greatness and love, His tenderness and majesty, His might and grace, we cannot but enthrone Him in our lives and yield to Him the very uttermost of our love, our devotion, our trust and obedience. Think, think,

Mrs. Hussey's final Quiet Hour message at the 1955 WGMS Convention.

think of His love for us. The God who is the ruler of a hundred million galaxies was incarnate in Jesus Christ, who died and rose again for our sins, and in that one act wiped out the sins of the human race.

Such a God is our Father. In all and through all He loves you with a personal, special love, just as if there were no one else living in the universe. Out of two thousand million people on this planet, it is as if you were the very nearest to His heart. From waking to our sleeping, the zealous affection of God, our Father, guards our every footstep, paves the way before us, protects us with a love that is beyond all understanding. The plain offer of God is just this: if you really ask Him, He will enter into your life and assist you to make the attempt to live the perfect life of Christ. Unto you will be given the power to say, I live not, but the beauty of Christ in all His strength and purity lives in me.

CHRIST'S CALL TO WOMEN

The Master talked with women,
As He walked along the way,
He saw in them the beauty
Hidden 'neath their mortal clay.

He called the best from Mary
As she listened at His feet,
And He calls for us to follow.
With devotion as complete.

He gave the first great doctrine
To the woman at the well,
That God in truth was Spirit,
And she ran the news to tell.

He saw in homely duties,
Such as women kneading bread,
The way the Kingdom's coming
Throughout the earth would spread.

The little lad whose lunch was packed
By a mother's loving care
Gave Jesus bread enough to feed
The thousands gathered there.

He saw that food for body's need
Of those He came to teach,
Before the hunger of the soul
His messages could reach.

He wants to talk to us today,
Have we a listening ear?
The Master calleth for thee now,
O, make us, Lord, to hear.

The Evangel

ANSWERS TO THIS QUIZ ARE FOUND BETWEEN THE COVERS OF THIS MAGAZINE

1. *What telegram caused excitement at Jubilee Hospital?*
2. *Which year had the largest Thank Offering*—1954 *or* 1955?
3. *In what country, under the leadership of what woman do the leading women meet for weekly prayer meetings?*
4. *When is Commitment Day? What is recommended to be done?*
5. *What periodical is referred to as a "flying carpet"? Why?*
6. *Why is February* 17 *important to you?*
7. *What young Syracuse-trained minister is assisting Miss Davida Finney in Literacy work?*
8. *Where did the money come from that launched the first Egyptian experiment in literacy?*
9. *What is the name of the South Sudan's new* 32*-page Magazine?*
10. *How many years have passed since Haile Selassie's coronation as Emperor of Ethiopia?*
11. *Who is the present Executive Secretary of the Committee on World Literacy and Christian Literature? (Please note that Dr. Frank C. Laubach is no longer working actively with this particular organization. An article from our Foreign Board explaining fully the change, arrived just too late for publication in this Literacy February issue. Watch for this article in the March Magazine.)*

President's Page

"In hearts too young for enmity there lies the way that makes for peace.
Let friend join friend and war shall cease,
Disarm the heart, for that is peace."

Sometimes I feel distressed when I hear people pray for peace.

The Psalmist says, *Great peace have those who love thy law; nothing can make them stumble.* Psalm 119:165.

Jesus said, *Peace I leave with you; my peace I give unto you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.* John 14:27.

Peace is conditional. Have we met the conditions? Before we can pray for peace in the world; for peace among nations; there must be peace in our hearts, in our individual lives.

How can we possibly pray for peace between India and Pakistan; between Israel and the Arab world, between white South Africa and its teeming black population, and expect an answer, if we face dis-harmony and hatreds and misunderstandings in our individual lives, in our local churches and communities.

It is said that the great revival which began in Wales a half century ago started when a young girl prayed, "O Lord, send us a revival and begin in me." Perhaps our prayer should be similar, "O Lord, we pray for peace on earth, may it begin in my heart and life."

Do we, as Christ's disciples of old need to learn anew how to pray? Question 98 in the Westminster catechism says: "Prayer is offering up our desires to God for things agreeable to His will, in the name of Christ, with confession of sins, and thankful acknowledgment of His mercies."

Many good Christians today ignore "in the name of Christ," closing their prayers to a loving heavenly Father with "We ask in Thy name." We do not pray in God's name but in his Son's name—in Christ's name.

As we study what the Bible says about peace perhaps we should include a study of the catechism and what it says about prayer.

The angel's song at the birth of our Saviour was. *"Glory to God in the highest, and on earth peace among men with whom he is pleased."*

Shall we pray daily and earnestly that our lives and attitudes may be changed at the foot of the cross, that there may be peace in the hearts of men of every kingdom, nation, color and ideology. The glorious day of peace on earth will come only through peace in individual hearts and lives.

Living this peace in the home, the church, the school, the community and internationally will bring the glad day when God, as judge of the nations *shall decide for many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks.* Isaiah 2:4.

"I bind the countries of the world together
With a thread of prayer:
United States and Canada,
Mexico, Central and South America,
Great Britain and Ireland,
Europe, Africa and Asia.
Australia and the Islands of the sea,
And let God tie the ends.
One little thread may break,
But if you and you and you and you
Will send another thread of prayer,
The threads together will become a cord,
The cord a rope, the rope a cable,
The cable strong enough so naught can break it.
Then shall we realize a united world
Worshipping and serving at the feet of Christ." *Helen B. MacGibbon*

Fannie Bradford Bailey, 1st V.P., 1956 WGMS Convention

Editorials

"TO THE KINGDOM FOR SUCH A TIME AS THIS"

What should Christians do who live in this era of revolutionary changes? We are blind mentally and spiritually if we fail to sense the breaking of systems and customs, particularly in Africa and Asia, where the people are calling out for new freedoms. They want that which they think will assuage their latent hungers. They demand "things"—without knowing that many in the 20th century are selling their eternal souls for that which satisfieth not, but result only in unrest, sin, and more unsatisfied hungers.

The compassionate heart of the Christian must not despair over revolutionary trends, near or far away. In God's Providence we are here "for such a time as this." What an opportunity to endeavor to apply the Gospel as we witness the death strangle-hold of outworn, unjust practices, and the birth pangs of the new and untried among earth's peoples. There is no place in a Christian's life for the trifling use of time, energy and possessions, when so great are the Christian responsibilities that confront us. Let us, like Esther, rise to our opportunities!

PRELIMINARY TRANSPORTATION INFORMATION TO WGMS CONVENTION, CANTON, OHIO

Arrangements are being made for round-trip, special buses from Pittsburgh, Pa., to Canton, Ohio at a reasonable rate.

Watch *Missionary Horizons* for additional information concerning travel.

HONOR ROLL

Completion of Honor Roll list of delegate names received prior to Jan. 1

Presbyterial	*Date*	*Secretary Reporting*
17. San Francisco	November 20, 1955	Mrs. E. R. Cowan
18. Caledonia	November 22, 1955	Mrs. Harold S. Fisher
19. Lake	November 22, 1955	Mrs. LeRoy Hildebran
20. New York	November 26, 1955	Mrs. Rudolph Kosits
21. Detroit	November 27, 1955	Mrs. Edgar J. Seyb, Jr.
22. Westmoreland	November 28, 1955	Mrs. J. O. Haney
23. Boston	November 28, 1955	Mrs. H. L. Oldford
24. Vermont	December 6, 1955	Mrs. J. Carroll McLaren
25. Monongahela	December 7, 1955	Mrs. Robert M. Mitchell
26. College Springs	December 7, 1955	Mrs. Archie Martin
27. Spokane	December 7, 1955	Mrs. Joe W. Gray
28. Monmouth	December 12, 1955	Mrs. F. W. Smith
29. Colorado	December 12, 1955	Mrs. Edmond Griep
30. Uncompahgre	December 13, 1955	Mrs. A. E. Seymour
31. Mercer	December 13, 1955	Mrs. C. H. McFarland
32. Kiskiminetas	December 17, 1955	Mrs. Emerson Garland
33. Oregon	December 19, 1955	Mrs. Clyde E. Hurd
34. Puget Sound	December 22, 1955	Mrs. Alex G. Fleming
35. Cedar Rapids	December 28, 1955	Miss Meredith Palmer
36. Muskingum	December 28, 1955	Miss Elizabeth Moore
37. Cleveland	December 29, 1955	Mrs. J. H. Anderson
38. Chicago	December 29, 1955	Mrs. Calvin C. Woods
39. Allegheny	December 31, 1955	Mrs. W. E. Marshall

Mrs. Grant B. Gibson, Convention Secretary

THE WORLD DAY OF PRAYER—FEBRUARY 17, 1956

By GERALDINE SARTAIN, Staff of NCC

UNDER shade trees, in palm-thatched huts, in simple churches and in great cathedrals, millions of men and women will bow their heads on the first Friday in Lent, 1956, to complete a bond of prayer that encircles the earth.

Some of those who pray cannot read; some will be hungry or cold; others will have all the material comforts that wealth provides. Some will be dressed in blue Chinese trousers, some in the grass skirts of the Pacific islands or in the fur parkas of the frozen northland, others in the street clothes of the West.

All will be in unison as to theme—"One Flock One Shepherd" from John 10:16—and as to purpose—to give all Christians an opportunity to join in prayer with others around the globe. For on that day, Friday, February 17, the annual observance of World Day of Prayer will girdle the Christian world.

From a day set aside back in 1887 at the suggestion of one woman of only one denomination to pray for the success of its home missions and to bring gifts for their support, World Day of Prayer has grown to a giant prayer circle.

Now the people of 134 countries take part and their gifts help provide schools, colleges, hospitals, doctors, nurses, teachers, vacation church schools, pastors, day-care centers, adult classes, guidance, recreation, mobile clinics, scholarships and spiritual nurture in America and in many foreign lands.

Prayers rise from plains, deserts, mountains, valleys and from great cities. The observance is heralded first on the sun-drenched Tonga Islands in mid-Pacific, where the tall and dignified Queen Salote, who won universal affection at the time of Queen Elizabeth's coronation, leads her subjects in devotions. As the sun wheels in the heavens, prayers follow its passage around the globe until it palely sets in the shadowy skies over St. Lawrence Island, standing midway in the Bering Sea between Alaska and the Siberian coast.

In America more than 20,000 communities will hold special services. Even in the camps of the agricultural migrants, whose work follows the sun, too, those crop-pickers and their wives and children will join in the same prayers and thanks for a peaceful world that are being voiced simultaneously in Europe, Asia and Africa. It is through funds partly provided by World Day of Prayer offerings that the churches' Migrant Ministry helps those forgotten people to help themselves.

Each year United Church Women, a general department of the NCC, which sponsors the observance in the U.S., seeks out Christian leaders in different lands to prepare the service. It is sent all over the world to missionaries, national Christian councils, and leaders in the younger churches.

This year the service comes from Cook Training School for Indian Christian leaders in Arizona—a school which receives a part of the World Day of Prayer offering. Chief Yellow Lark prepared the beautiful opening prayer, which begins: "Great Spirit, whose voice I hear in the winds and whose breath gives life to the world, hear me, . . . let me walk in beauty and make my eyes ever to behold the red and purple sunset." It closes with the words, "Make me ever ready to come to you with clean hands and straight eyes, so that when life fades as a fading sunset, my spirit may come to you without shame." Navajo and Dakota tribesmen have written other portions of the service.

A special Children's Service is prepared, based on material sent by

Miss Masuko Otake of Tokyo and written in consultation with the children's workers in the Division of Christian Education. In some communities children conduct their service and invite the women to attend. In others, there is a choir of children from all churches. Sometimes poster contests are held in school art classes or in Sunday schools to acquaint children with the mission projects.

A service in Braille is also available. It is the hope and desire of the World Day of Prayer Committee that all observances will be interracial.

"Were it not for World Day of Prayer offerings," said Mrs. Stuart Sinclair of Greenfield, Mass., 1955 National World Day of Prayer chairman, "the interdenominational ministries in the United States, Alaska and Puerto Rico would be pitifully curtailed, as would our extensive educational, medical and religious work around the world. For we divide the funds between home and foreign missions.

"Aside from service to the forgotten migrants in 27 states, in the home field these funds help provide religious activities for Indian Americans in government boarding schools, train their leaders at Cook Training School and give guidance to councils of churches and of church women in welcoming Indian newcomers from the reservations into large industrial centers. The offerings also help provide many services for low-income farm families, pastoral training and a demonstration farm in Puerto Rico, and a religious education leader for native Alaskans in Anchorage.

"Abroad one of the most colorful pieces of work is provision of a mobile audio-visual unit for work in building Christian community life among the Kikuyus being released from Mau Mau internment camps in Kenya. Then Christian women's colleges in the Far East are helped through World Day of Prayer funds. Scholarships are provided, magazines published and a variety of other services are made available in India, Korea, the Philippines, Pakistan, Japan, Formosa, Hong Kong, Africa, Germany and other places."

Many reports from World Day of Prayer committees bring vivid stories about the 1955 observance around the world and even on trains and on ships. For instance, in Colfax, Ia., the schools dismissed all who wanted to attend, stores were closed and all churches cooperated. In Culver, Ind., a youth group from each of the churches held half-hour vigils during the night. In Parke, Ind., the Call to Prayer was mailed to all telephone subscribers. In Louisville, Ky., the interracial school for the blind used the Braille material and the children put on a program.

Women inmates of the prison for women at LaGrange, Ky., asked for special prayer services. In Casa Grande, Ariz., teams of women volunteers from one of the churches, who had been conducting programs in nearby migrant camps during the cotton harvest, invited the migrant wives and children to come to town and take part in the service, with transportation provided for them. Of the 90 women present 20 were migrants. In Palm Beach, Riviera and West Palm Beach, Fla., 26 services in schools reached more than 12,000 young people.

In Raleigh, N.C., interracial services were held with Negroes, Welsh, Chinese and others. In Dallas, Tex., chaplains held devotions in 42 places of business. The service was used there in more than 300 schools and 3,000 copies of the Call to Prayer were distributed to hospitals, jails, institutions of all kinds, and devotional programs were presented on TV.

Thus the idea of one Christian woman of vision has grown and spread and entered millions of hearts and homes, encircling the earth, and building a spiritual fellowship whose influence can never be measured.

Everyone can be a part of this fellowship, wherever he is, on Feb. 17.

This And That From Here, There, And Everywhere

→DR. SHACKLOCK ON LITERACY TOUR. Dr. Floyd Shacklock, Executive Secretary, the Committee on World Literacy and Christian Literature, and author of our current mission study book, *This Revolutionary Faith* (reviewed in this Magazine), is on a four months' trip to Africa. He plans to sandwich in a brief side trip to India before returning to the United States in March. His itinerary calls for visits to Kenya, Tanganyika, Southern Rhodesia, South Africa, the Belgian Congo, and Egypt, Nigeria, Liberia, and the Gold Coast.

Dr. Shacklock says, "The purpose of this extended visit is to relate literacy and literature work more directly with the younger churches in the midst of changing conditions in Africa." Dr. Shacklock has had extensive experience as a foreign missionary and as professor of missions at Drew Theological Seminary.

In the countries visited, Dr. Shacklock will see literacy projects, consult with literacy and literature committees, and do such down-to-earth things as inspect existing printing and press facilities, so that a more accurate evaluation can be made of future needs. Everywhere he will confer with denominational and ecumenical leaders.

He will be available, during April and May, for a limited number of speaking engagements, reporting on his impressions of the African scene today. Church groups interested in having him speak during this period should get their requests in early to the Committee, 156 Fifth Ave., N.Y. 10, N.Y.—*World Literacy News Letter*

→"CROSS" BRANDS CROP GIFTS. A herd of cattle and horses carrying the brand of the Cross will roam the grasslands of Montana next year. By fall round-up time the owners of the "Cross brand," the Christian Rural Overseas Program, will have the animals slaughtered and packed for shipment to the needy in Europe and Asia.

The animals will be donated by Montana ranchers who will brand them with the CROP marking during the spring, graze them on the open range with the remainder of their herds during the summer and turn them over to the agency at fall round-up time. CROP is the food collection program of Church World Service, international relief and rehabilitation agency of the NCC.—*The Religious Newsweekly*

→AMERICAN-INSPIRED EVANGELISM CAMPAIGN SUCCESSFUL IN NORWAY. An evangelism campaign inspired by the Teaching-Reaching-Preaching missions carried out in America by the Evangelical Lutheran Church, has brought fruit to seven Lutheran congregations in Oslo and nineteen congregations outside of Oslo. During the campaign an average of fifty lay people from each of the participating congregations visited a total of more than 40,000 families and were, according to the Press Service "welcomed by more than ninety per cent of the people, and often asked to come in and talk about the church and the Christian faith." All the families visited were given a pamphlet, "The Door is Open," explaining the activities of the local church and inviting them to attend services. The results were not only churches filled to capacity, but also new enrollments in Sunday Schools and Bible groups. Another great result was "the joy among all the lay people who went out visiting. They were surprised and happy not only because it was easier than they had

anticipated, but also because they felt a deep gratitude for the privilege of Christian witness and service."—*National Lutheran Council*

→BOY SCOUT SUNDAY. The Protestant Committee on Scouting urges that family worship be emphasized on the observance of Boy Scout Sunday in local churches on Sunday, Feb. 12, 1956. Cub Scouts, Boy Scouts, and Explorers in uniform are encouraged to attend church with their parents. Ministers are urged to recognize the presence of the scouts and their parents, even though not currently sponsoring Scout units. The theme, "Onward for God and My Country," linked with the fact that it is Lincoln's birthday, will provide a rich source of inspiration in the observance of this 46th anniversary of Scouting. Special inexpensive bulletins or program folders with attractive covers may be ordered through local Scout councils.—*The Crusader*

→CONCERN FOR THE MIGRANTS. The United States government is committed to helping improve the living and working conditions of the 2,000,000 American crop-pickers and their families, and as a major step a cabinet committee has recently approved a 14-point series of recommendations. Henry K. Arneson, executive secretary of the President's Committee on Migratory Labor, has reported that this committee is proposing to state governments for adoption of a transportation code which would make riding from job to job safer for migrants and a housing code which would provide "a good supply of decent housing," which now ranges all the way from very good to zero. "The migrants' home is often just their own automobile or the shelter of a tree by the side of the road."

The President's Committee does not carry on a program to benefit migrants by itself, but operates through the various government departments represented on the Committee.

The work of the Migrant Ministry, supported unitedly by the churches, is much appreciated "as the only national program that ministers to these homeless and wandering people, that directly provides services that reach 225,000 migrants all over the country, ranging from worship to social recreation, with emphasis on literacy classes, crafts, clubs, child-care centers, "make-up" schools for children fallen behind in their studies, vacation church schools, family nights, team games and personal counseling." The "Harvester" station wagons are "mobile units that carry to remote migrant camps hope and future, love and health, along with books, the baseball glove, dolls and toys, musical instruments, portable altar, organ, and dedicated staff."

→CHURCH AND ECONOMIC LIFE WEEK. A social worker worried about reactions to her lectures on birth control in a large Roman Catholic neighborhood; a banker pondering the usefulness of turning down an unsound GI loan which he knows some other bank would make; an investor wondering whether to buy distillery stock; a printer uncertain whether he should tell a customer he cannot deliver work on time when a lie would avert an angry scene. . . . These and dozens more similar problems of lay Christians were studied by American churchgoers during Church and Economic Life Week, Jan. 15-21, on the theme, "Not by Bread—Alone." The aim was to help Christians get together to seek answers to problems in our Monday to Saturday work life.

"Every lay Christian has a nagging problem in his daily work, pulling at his conscience," according to the Rev. Cameron P. Hall. "He constantly sees unethical practices going on around him. The pressures of the business world at times may appear too great for him to oppose these practices."—*The Religious Newsweekly*

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh, Pa.

"Pray as though everything depended upon God; work as though everything depended upon you."

THANK OFFERING NEWS

The 1955 Thank Offering is cause for great rejoicing and for giving worthy thanks to God. This love offering represents not only gifts from truly grateful hearts but also the earnest desire that many may come to know and love their Lord and Saviour, Jesus Christ.

The Thank Offering shows an increase of $7,832.00.

1955
$298,982.00

1954
$291,150.00

LIFE DIRECTORS
$300.00 Each

1. Miss Nelle Speakman, Houston, Pa. By Mr. and Mrs. William E. Speakman.
2. Mrs. Cuyler N. Ferguson, Buffalo, N. Y. By friends, through North Park U.P. Church.
3. Mrs. J. E. Carlisle, Steubenville, O. By daughter, Mrs. John McVey.
4. Mrs. Hattie Scarborough — In Mem. By the WMS, 2nd U. P. Church, Steubenville, O.
5. Mrs. I. T. Price, Philadelphia, Pa. By a friend.
6. Mrs. John P. Maharry, Youngstown, O. By Anne Montgomery WMS, Pleasant Grove Church.
7. Mrs. Nannie Edie, Mercer, Pa. By Henrietta Magoffin.

MEMORIAL THANK OFFERINGS
$100.00 Each

46. In Memory of C. V. Painter. By his family, Irwin, Pa. (Westmoreland Pbtl.)
47. In Memory of Miss Emma Kilgus. By her sisters Lillian and Bertha (Phila. Pbtl.)
48. In Memory of Mrs. Constance R. Weston. By Wallace Memorial WMS Philadelphia Pbtl.
49. In Memory of Mrs. Florence Neely. By her daughter, Isabel Neely (Phila. Pbtl.) $200 given.
50. In Memory of Mrs. Margaret Alams. By a friend in Mary Newlands WMS. (Phila. Pbtl.)
51. In Memory of Miss Sarah Cooke. By a friend in Mary Newlands WMS Phila. Pbtl.)
52. In Memory of Mr. C. V. Dobson. By Mrs. Dobson, through Pleasant Grove WMS (Cleveland Pbtl.)
53. In Memory of Ruth Foote. By the Jane Smith WMS, Cuyahoga Falls, O. (Cleveland Pbtl.)
54. In Memory of Mrs. Jennie V. Scott; through New Brighton WMS. (Beaver Valley Pbtl.)
55. In Memory of Mrs. Monte Parr (Sudan). By the U. P. Church, Oxford, Ohio. (First Ohio Pbtl.) $143 given
56. In Memory of Mrs. Mary Vannorsdall. By Corinth Guild, Dayton, Ohio (First Ohio Pbtl.)
57. In Memory of Lena Gilholm. By Anna E. Stoddard WMS, Newton, Mass. (Boston Pbtl.)
58. In Memory of Mrs. (Vasta) J. L. Owens. By a Youth Worker, Lincoln, Nebr. (Nebraska Pbtl.)
59. In Memory of Miss Emma Meyers. By the Harriet Milne Society, Burlington, Ia. (Keokuk Pbtl.)
60. In Memory of Mrs. R. W. Dinsmore. By her children, through New Wilmington WMS. (Mercer Pbtl.)
61. In Memory of All Deceased Members. By Senior WMS., U. P. Church, Sharon, Pa. (Mercer Pbtl.)

SENIOR LIFE MEMBERS
$25.00 Each

474. Mrs. Harry Dean, Polk, Pa. By the North Sandy WMS.
475. Mrs. Marian Bennett, Jamestown, Pa. By the WMS of North Shenango U.P. Church.
476. Mary Lou Wilkinson, Meadville, Pa. By the Mary & Martha Circle, Watson Run Church.
477. Mrs. M. W. Royal - In Mem. By her daughter, Bess N. Royal, Erie, Pa.
478. Mrs. Stanley Rodgers, Greenville, Pa. By Mrs. Ethel Inke.
479. Mrs. Earl Osborne, Sandy Lake, Pa. By daughter, Betty Osborne.
480. Mrs. Lily Booher, Sandy Lake, Pa. By Mrs. Charles Clayton.
481. Mrs. Isabel Hillman, Sandy Lake, Pa. By Mrs. Earl Osborne & Mrs. Glenn Snyder.
482. Mrs. William Beggs, Sandy Lake, Pa. By Mrs. Ross Ebbert..
483. Mrs. Anna Morris, Sandy Lake, Pa. By Mrs. Earl Henderson.
484. Mrs. Walter Rose, Sandy Lake, Pa. By Mrs. William R. Young.
485. Mrs. Thomas H. Kineston, Meadville, Pa. By the Mayme McMichael WMS, Watson's Run Church.
486. Mrs. Gordon Burns, Meadville, Pa. By the Mayme McMichael WMS, Watson's Run Church.
487. Mrs. Angeline Barr, Greenville, Pa. By her sister, Mrs. Robert Christman.
488. Mrs. Hazel McClimans Brooks - In Mem. By her husband, Harry Brooks.
489. Mrs. Dorothy McDowell, Greenville, Pa. By Mr. & Mrs. P. R. McDonald.

490. Mrs. Jessie Melvin, Greenville, Pa. By Mrs. W. A. Baker.

491. Mrs. Irene Jones, Greenville, Pa. By a friend.

492. Mrs. Florence Baird, Greenville, Pa. By a friend.

493. Carol Hazlett, Oil City, Pa. By a friend.

494. Mrs. Jennie McMaster Andrews - In Mem. By Mrs. Fannie Andrews & Mr. & Mrs. John Andrews.

495. Miss Audrey Kline, Oakland, Calif. By a friend.

496. Miss Willa May King, Oakland, Calif. By a friend.

497. Dr. Elise Martens, Oakland Calif. By a friend.

498. Mrs. Rosemary Fraley, San Francisco, Calif. By Violet Reichle and Florence Nelson.

499. Mrs. Marion Cassidy, San Francisco, Calif. By Mona Sabold.

500. Mrs. Virginia Higgenbotham, San Francisco, Calif. By Miriam Bilstad.

501. Mrs. Donald Drew, Salinas, Calif. By a friend.

502. Mrs. J. M. Dungan, Salinas, Calif. By the Women's Association, 1st Church.

503. Mrs. Francis E. Smith, Salinas, Calif. By a friend.

504. Mrs. Lo Ree Kuska, Salinas, Calif. By her mother, Mrs. Dora Grumbein.

505. Mrs. Ralph Chance, Salinas, Calif. By her sister, Mrs. Don Morris.

506. Mrs. Mary Redwine, Fresno, Calif. By Mrs. Eileen Kilner.

507. Mrs. Dorothy E. Newhall, Fresno, Calif. By Mrs. Virginia Dix.

508. Mrs. Beverly Magill, Fowler, Calif. By Mrs. Hattie Long.

509. Mrs. Ada Batchlor, San Francisco, Calif. By a friend.

510. Mrs. Frances Gagna, San Francisco, Calif. By a friend.

511. Mrs. Vesta Peters, San Francisco, Calif. By the WMS, Stewart Memorial Church.

512. Mrs. Anna Tamon, San Francisco, Calif. By the WMS, Stewart Memorial Church.

513. Mrs. Millie Alexander, Fresno, Calif. By her family.

514. Mr. J. D. Alexander, Fresno, Calif. By a friend.

515. Mrs. G. N. Steyer, Fresno, Calif. By a friend.

516. Mrs. M. R. Baker, San Francisco, Calif. By Sutherland Women's Missionary Society, Ingleside.

517. Mrs. Dwight A. White, San Francisco, Calif. By Sutherland Missionary Society.

518. Mrs. Paul E. Hoff, Berkeley, Calif. By Mrs. R. M. Walbridge.

519. Mrs. Maud Grossman, Berkeley, Calif. By Mrs. Ethel Buhrmann.

520. Miss Helen Tetley, on furlough from Sudan; By WMS, 2nd Cleveland.

521. Mrs. Betty Jackson, Cleveland, Ohio. By WMS, 2nd Church.

522. Mrs. Pearl Lewis, Cleveland, Ohio. By Mrs. John Harper.

523. Mrs. Isobel Kaufman, Cleveland, O. By Margaret Gordon WMS, Brooklyn U.P. Church.

524. Mrs. Dan Poljak, Cleveland, Ohio. By a friend.

525. Marion W. Docherty, Youngstown, O. By Margaret Blair.

526. Mrs. Paul King, Youngstown, O. By Mrs. Fred S. Bunn.

527. Miss Ruth Alice Creighton, Youngstown, O. By Mr. & Mrs. George E. Royal.

528. Mrs. Joseph Mulligan, Cleveland, O. By a friend.

529. Mrs. Alex Burns, Jr., Sebring, Ohio. By Mr. & Msr. Clyde Eastham.

530. Mrs. Joseph Bara, Sebring, O. By Mr. & Mrs. Robert Franke.

531. Mrs. Gilbert Round, Alliance, O. By a friend.

532. Mrs. Nolajean Rankin Green, Alliance, O. By parents, Mr. & Mrs. G. W. Rankin.

533. Mrs. Edith Jacobson, Struthers, Ohio. By friends.

534. Mrs. Frances Blackmer, Struthers, O. By self.

535. Mrs. Ida Heasley - In Mem. By WMS, Poland Ave. Church, Struthers, O.

536. Mrs. Keenos F. Hamilton, Barberton, O. By the Sabbath School, 1st Church.

537. Mrs. David Ronk, Akron, Ohio. By Mrs. Anna Mosier.

538. Mrs. Martha Eihinger, Akron Ohio. By her children.

539. Mrs. Walter Scott, Belle Center, O. By Mrs. Henry Loughridge.

540. Mary Elizabeth Dumm, Belle Center, O. By her family.

541. Mrs. Jack Bond, Bellefontaine, Ohio. By friends in the WMS.

542. Mrs. Bertha W. Derr, Kenton, Ohio. By a friend.

543. Mrs. Carrie Witte, Pemberville, Ohio. By herself.

544. Mrs. Ray Kiefer, Toledo, Ohio. By friends in the WMS.

545. Mrs. Clare Huffman, Toledo, Ohio. By friends in the WMS.

546. Mrs. W. H. Moyer, Toledo, Ohio. By her husband.

547. Mrs. Arthur Kindle, Kenton, Ohio. By a friend.

548. Mrs. Earl Judy, Little York, Ill. By Cedar Creek WMS.

549. Mrs. Leslie Dixon, Little York, Ill. By Mrs. Cecil Waugh.

550. Mrs. Melvin D. Suttie, Rock Island, Ill. By Melvin D. Suttie.

551. Mrs. Elizabeth Bell, Rock Island, Ill. By self—Mrs. John Bell.

552. Mrs. Margaret Jane Lukens, Rock Island, Ill. By her daughter, Dorothy Lukens.

553. Mrs. Ruth Haussmann, Davenport, Ia. By McClellan Heights Missionary-Aid Soc.

554. Miss Emlyn M. Duggleby, Davenport, Ia. By sister, Miss Irene Duggleby.

555. Beulah Lautensleger, Canton, O. By Mary Martha Circle, Reedurban Church.

556. Miss Ruth Zaugg, Canton, O. By Daugherty WMS, Reedurban Church.

557. Mrs. Sarah Lloyd, Canton, O. By Fairmount WMS.

558. Margarete Eiler, Wooster, O. By a friend of Isabella Yocum WMS.

559. Mrs. Lucille Ittner, Canton, O. By Mrs. Edna McPerry.

560. Mrs. Phyllis Milligan, Canton, O. By Mrs. Pauline Ewing.

561. Mrs. Betty Sherwood, Canton, O. By Mr. & Mrs. William Whitlatch.

562. Mrs. Ethel Hewitt, Canton, O. By Tomaseck WMS.

563. Mrs. Kenneth Peach, Savannah, O. By mother.

564. Mrs. Kenneth Bowman, Mansfield, O. By Ella Montgomery Guild.

565. Mrs. Mabel McCrea, Fresno, O. By friends.

566. Mrs. James Hardy, Brooklyn, N. Y. By Mr. James Hardy.

567. Mrs. Mary Jane Hogg, Brooklyn, N. Y. By Kingslawn U. P. Church.

568. Mrs. Harold Conroy, Jersey City, N. J. By her husband.

569. Miss Jean Reno, Lyndhurst, N. J. By Miss Lucile Nichol.

570. Mrs. Gezena Wagenheim, Prospect Park, N. J. By self.

571. Mrs. Ann Hanse, Paterson, N. J. By Mrs. J. Rice.

572. Mrs. Joan Griffith, Queens Village, N. Y. By a friend.

573. Mrs. Lillian Hayes, Queens Village, N. Y. By Mrs. O. Clark.

574. Mrs. Arthur D. Shaw, Jr., Queens Village, N. Y. By Mr. & Mrs. A. D. Shaw, Sr.

575. Mrs. Donald Osborne, Queens Village, N. Y. By Mrs. Ruth Wengert.

576. Mrs. Florence Bartram, Queens Village, N. Y. By a friend.

577. Miss Lynn Crawford, Queens Village, N. Y. By Mrs. Mae Christiansen.

578. Mrs. Malcolm M. Shaw, Queens Village, N. Y. By Mr. & Mrs. Shaw, Sr.

579. Mrs. Therese Mandra, Brooklyn, N. Y. By Westminster WM S members.

580. Mrs. Lillian Doring, Brooklyn, N. Y. By Mrs. Eleanor Kosits.

581. Mrs. Hazel Bestady, W. New York, N. J. By self.

582. Mrs. Harold Kuhn, Steubenville, O. By Mrs. Charles McCleery.

583. Mrs. John Butte, Steubenville, O. By Mrs. John Glover.

584. Mrs. William Neiderhuber, Steubenville, O. By a friend.

585. Mrs. H. L. Dodson, Steubenville, O. By Mrs. W. L. Sharpe.

586. Miss Jean Martin, Steubenville, O. By Mrs. Edgar C. Bower.

587. Mrs. F. J. Mick, Steubenville, O. By Hilda M. Steele.

588. Mrs. Walter Lawler, Steubenville, O. By Hilda M. Steele.

589. Mrs. Donald F. Wild, Steubenville, O. By Dr. Paul Wierman.

590. Mrs. Ruth Weir, East Liverpool, O. By WMS of First U.P. Church.

591. Mrs. Martha Gaston, East Liverpool, O. By WMS of First U.P. Church.

592. Mrs. Mary Riel, East Liverpool, O. By a friend.

593. Miss Doris Coutant, East Liverpool, O. By Emmett J. Gaston Class.

594. Mrs. James Seaman, East Liverpool, O. By Mrs. Ella Scott.

595. Florence E. Huston, East Liverpool, O. By May Rose Hart WMS.

596. Mrs. Thomas Markley, Carrollton, O. By two friends.

597. Mrs. Diane Catlin, Salineville, O. By WMS.

598. Mrs. Mabel Knox, Salineville, O. By WMS.

599. Mrs. George H. McCredie, Boston, Pa. By her husband and daughter.

600. Miss Ellazan Johnson, Connellsville, Pa. By Anna Duncan WMS.

601. Mrs. Lottie Gilpin & Miss Blanche Potter — In Mem. By their sister, Miss Grace Potter.

602. Mrs. J. French Kerr —In Mem. By Mrs. Margaret Wood, Connellsville, Pa.

603. Mrs. Charles Kunkle, Connellsville, Pa. By Christian Culture Class.

604. Mr. George Gelston —In Mem. By wife, Rachel Marian Gelston, and William & Martha McCrea, brother and sister-in-law.

605. Mr. Oliver M. Thompson — In Mem. By his sister-in-law, Miss Claire E. Brunner.

606. Mrs. Isabella H. Carpenter — In Mem. By her daughter, Martha J. Carpenter, Monroeville, Pa.

607. Mrs. Bertha Clugston,, Monroeville, Pa. By Mrs. Rose Domin & Mrs. Dolly Burns.

608. Mrs. Lillian Maxwell, Monroeville, Pa. By Mrs. Dolly Burns & Mrs. Rose Domin.

609. Mrs. Marian McCoy, Monroeville, Pa. By Bethel, Allegheny, WMS.

610. Mrs. Charlotte Hughes, Monroeville, Pa. By Mrs. Marion Miller.

611. Mrs. Rose Domin, Monroeville, Pa. By Mrs. Sarah Graham.

612. Mrs. Millie Stark, Monroeville, Pa.

613. Mrs. Hazel Brown, Monroeville, Pa.

614. Mrs. Olive Irvine, Steubenville, O. By her mother, Mrs. Hazel Brown.

615. Mrs. Jessie Haft, Monroeville, Pa. By her husband, Mr. Larry Haft.

616. Mrs. Robert Rainy, Irwin, Pa. By her daughter, Sara Rainy.

617. Mrs. Charles R. Cox, Pittsburgh, Pa. By WMS, First Church Braddock.

618. Mrs. Marian Wilson, Braddock, Pa. By a friend.

619. Mrs. Laura Wilson, Braddock, Pa. By Katherine Dilfer.

620. Mrs. Lydia Mae Ward, East McKeesport, Pa. By a friend.

621. Mrs. A. M. Enyeart, Greensburg, Pa. By Mrs. J. S. Austin.

622. Mrs. Sarah E. Baker, Assiut, Egypt. By Miss Ruth M. Williamson.

623. Mrs. Drusilla Robbins, Jeannette, Pa. By self.

624. Mrs. George Jaquette, Greensburg, Pa. By Mrs. L. R. Mahood & Miss Helen Campbell.

625. Mrs. Esther Williams, Irwin, Pa. By Mrs. William N. Snyder.

626. Mrs. Mayfred Heidler, Irwin, Pa. By Mrs. R. A. Eisaman.

627. Mrs. Hazel J. Helman, Irwin, Pa. By Mrs. Frank W. Helman.

628. Mrs. Mary Morley, Latrobe, Pa. By self.
629. Mrs. C. V. Lloyd, Trafford, Pa.
630. Mrs. Marion Lloyd, Trafford, Pa.
631. Mrs. R. G. Russell, McKeesport, Pa. By Miss Janet Pollock.
632. Mrs. Denny A. Adler, McKeesport, Pa. By a friend.
633. Mrs. Eunice Steen, McKeesport, Pa. By Mr. Oliver Steen.
634. Mrs. Ruth Popovich, Murrysville, Pa. By Mrs. Charles W. Thompson.
635. Mrs. Marge Chisnell, Murrysville, Pa. By Mr. & Mrs. Rune Nystrom.
636. Mrs. LaVern Miller, Murrysville, Pa. By Mr. & Mrs. Rune Nystrom.
637. Mrs. Carl Terwilliger, New Kensington, Pa. By Mrs. Edith Kelly.
638. Mrs. Charles M. Marstiller, New Kensington, Pa. By Mrs. J. H. Spicer.
639. Mrs. Andrew Stanko, New Kensington, Pa. By Miss Lucretia Boucher.
640. Donald Sprowls, New Kensington, Pa. By Mrs. Norman Koontz.
641. Mrs. Lawrence Ewing, New Kensington, Pa. By Mrs. W. O. Lytle.
642. Mrs. Richard J. Walter, New Kensington, Pa. By Richard J. Walter.
643. Mrs. Frank H. Meyers, New Kensington, Pa. By Frank H. Meyers.
644. Mrs. Aubrey Tudor, New Kensington, Pa. By Shirley Miller.
645. Mrs. W. Paul Smith, New Kensington, Pa. By W. Paul Smith.
646. Mrs. Edward R. Johnston, New Kensington, Pa. By Edward R. Johnston.
647. Mrs. Charles H. Kuhn, Pittsburgh, Pa. By Mrs. Winifred A. Clements.
648. Mrs. A. P. Schaffer, Verona, Pa. By Alpha Circle of Unity Church.
649. Mrs. Genevieve Garvin Isaac, Pittsburgh, Pa. By Mrs. Geo. Houghtellin.
650. Mrs. Charles G. Jackson, II, Pittsburgh, Pa. By Dr. & Mrs. J. Y. Jackson.
651. Mrs. Margaret K. Budd, West Newton, Pa. By self.
652. Mrs. Allieen S. Maxwell, West Newton, Pa. By self.
653. Mrs. Melissa A. M. Eckman, Oakmont, Pa. By Mr. & Mrs. Byron Lingertot.
654. Miss Emma E. Purdy, Oakmont, Pa. By Mr. & Mrs. Harry W. Miller.
655. Mrs. Helen Younkin, Connellsville, Pa. By a friend.
656. Miss Judith Kay Opperman, Connellsville, Pa. By her parents.
657. Mrs. Hiram Almes, Drexel Hill, Pa. By Mrs. Clara Bangs.
658. Mrs. Ella Edwards, Drexel Hill, Pa. By Mrs. Clara Bangs.
659. Mrs. Mary Greer, Drexel Hill, Pa. By Mrs. Clara Bangs.
660. Mrs. Martha Mancill, Drexel Hill, Pa. By Mrs. Clara Bangs.
661. Mrs. Jane Jeffries, Drexel Hill, Pa. By Miss Georgina Melville.
662. Mrs. June Wilson, Drexel Hill, Pa. By Miss Georgina Melville.
663. Miss Ruth Wallace, Drexel Hill, Pa. By Miss Eleanor Collins.
664. Mrs. Kathryn Frees, Drexel Hill, Pa. By Miss Eleanor Collins.
665. Mrs. Marion Rogers, Drexel Hill, Pa. By Mrs. Marie Grace.
666. Mrs. Roxie Balukjian, Drexel Hill, Pa. By Mrs. Marie Grace.
667. Miss Nancy Alderfer, Drexel Hill, Pa. By Mrs. Viola Alderfer.
668. Mrs. Anna McCoy, Drexel Hill, Pa. By Mrs. Viola Alderfer.
669. Mrs. Verna Given, Upper Darby, Pa. By Mrs. Roy E. Grace.
670. Mrs. William Nichol, Upper Darby, Pa. By Mrs. Roy E. Grace.
671. Mrs. Joseph Barnes, Drexel Hill, Pa. By Mrs Roy E. Grace.
672. Mrs. Charles Gunther, Drexel Hill, Pa. By Mrs. Roy E. Grace.
673. Cathy Arlene North - In Mem. By Mr. & Mrs. Firsching, Philadelphia, Pa.
674. Mrs. J. Emhart, Philadelphia, Pa. By a friend.
675. Mrs. Inez Jeffries, Philadelphia, Pa. By Mrs. Boyd & Mrs. Dietrick.
676. Betty Flook, Philadelphia, Pa. By Mr. & Mrs. Henry Millison.
677. Antonette Manlio, Philadelphia, Pa. By Mr. & Mrs. Henry Millison.
678. Mrs. George Armstrong, Philadelphia, Pa. By a friend.
679. Mrs. Doris Lacock, Philadelphia, Pa. By Mr. & Mrs. W. H. Corson.
680. Mrs. Frank L. Schreiber, Philadelphia, Pa. By Mr. & Mrs. W. H. Corson.
681. Mrs. Dorothy Schneider, Philadelphia, Pa. By Mrs. Walter Ferguson.
682. Mrs. Vivian Bishop, Philadelphia, Pa. By a friend.
683. Mrs. Ethel Stewart, Drexel Hill, Pa. By a friend.
684. Mrs. James Clark, Drexel Hill, Pa. By Mrs. Alfred A. J. Clark.
685. Miss Jean F. Calder, Drexel Hill, Pa. By Mrs. Alfred A. J. Clark.
686. Mrs. Ruth Richman, Drexel Hill, Pa. By a friend.
687. Mrs. Dorothy Watts, Drexel Hill, Pa. By WMS.
688. Mrs. Mary Beissel, Drexel Hill, Pa. By a friend.
689. Miss Helen P. Kraemer, Philadelphia, Pa. By Fairhill WMS.
690. Mrs. Gladys Mergner, Philadelphia, Pa. By Fairless WMS.
691. Mrs. Clifford Vogler, Fairless Hills, Pa. By a friend.
692. Mrs. Ruth Rhode, Germantown, Pa. By Mr. Joseph Groezinger.
693. Miss Merran C. Henry, Philadelphia, Pa. By Blanche Anderson Missionary Soc.
694. Mrs. Jane Prophet, Havertown, Pa. By Miss Marion Pinkerton.
695. Mrs. Carolyn Philips Blackwood, Philadelphia, Pa. By Rev. Andrew W. Blackwood.
696. Miss Dorothy Ruhl, Philadelphia, Pa. By Maisie MacWilliams.
697. Mrs. Helen Maurer, Philadelphia, Pa. By Miss Laura Forsyth.
698. Mrs. Bessie Kennedy, Philadelphia, Pa. By Miss Amanda Megowan.
699. Mrs. Josephine Woertz, Philadelphia, Pa. By Mr. & Mrs. Charles H. Lynn.

700. Mrs. Josephine A. Brown, Philadelphia, Pa. By Mrs. Jeanie W. Mitchell.

701. Mrs. Ethel M. Daniels, Philadelphia, Pa. By Mrs. Isabel M. Scouller.

702. Mrs. Helen C. Fotheringham, Philadelphia, Pa. By Mrs. George Royle, Jr.

703. Mrs. Violet Walker, Philadelphia, Pa. By Virginia Liggitt Brown WMS, 7th Church.

704. Miss Blanche Fricke, Philadelphia, Pa. By Virginia Liggitt Brown WMS 7th Church.

705. Jacqueline Saring, Philadelphia, Pa. By Mary E. Ross Society, 7th Church.

706. Miss M. Evelyn Dougan, Philadelphia, Pa. By Miss M. Eagleson.

707. Mrs. Florence Roberts, Philadelphia, Pa. By Mrs. Clinton F. Taylor.

708. Mrs. Esther Seaman, Philadelphia, Pa. By Christian Women's Association, Sherwood Church.

709. Mrs. Max Tinsley, Silver Spring, Md. Anonymous.

710. Miss Eileen Robinson, Silver Spring, Md. By Miss Mabel L. Sawhill.

711. Mrs. J. W. Coover, Washington, D. C. By a friend.

712. Mrs. Henry Gauthier, Washington, D. C. By a friend.

713. Mrs. W. D. Thomas, Washington, D. C. By a friend.

714. Mrs. Janet G. Purdy, Washington, D. C. By daughters, Anne & Helen Purdy.

715. Miss Irma Appel, Washington, D. C. By Mrs. Lois Nothstine.

716. Miss Helen Webster, Washington, D. C. By Mrs. Georgia Bennett.

717. Mrs. Elizabeth Hall Washington, D. C. By Miss Jean Morrison.

718. Mrs. Julia Phillips, Washington, D.C. By Miss Gladyth Miller.

719 Mrs. Charles E. Hoyman, Washington, D. C. By Miss Irene Baker.

720. Mrs. Bernice McGeary, Washington, D. C. By Miss Mabel Sawhill.

721. Mrs. Allie Marie Finch, Washington, D. C. By a friend.

722. Mrs. Betty Taylor, Wilmington, Del. By Willing Workers Bible Class.

723. Mrs. Elizabeth Clark, Wilmington, Del. By Margaret Robinson Bible Class.

724. Mrs. Charlotte Clark, Philadelphia, Pa. By Mrs. Arthur Bergey.

725. Mrs. Raymond Gillespie, Philadelphia, Pa. By Sarah Graham WMS, Woodland Church.

726. Mrs. Jean Bossert, Philadelphia, Pa. By Mrs. Virginia Houchins.

727. Mrs. Ruth Lappen, Philadelphia, Pa. By Mrs. Leah Lappen.

728. Mrs. August Wismer, Philadelphia, Pa. By Mrs. Ruth E. Wagner.

729. Mrs. Robert Wilkinson, Philadelphia, Pa. By Mr. George Knieriemen.

730. Mrs. John Hewitt, Philadelphia, Pa. By Miss Helen Birch.

731. Mrs. Laura Howgate, Philadelphia, Pa. By a friend.

732. Miss Anna Wilmot, Havertown, Pa. By Mrs. Isabella Watson.

733. Mrs. Roy Mimm, Havertown, Pa. By Norman E. Pape.

734. Miss Margaret Reese, Long Beach, Calif. By Raj Kamari Society, 1st Church.

735. Mrs. La Vonne Harvey, Santa Ana, Calif. By Anna McAuley WMS.

736. Mrs. Rose Kinnamon, Los Angeles, Calif. By Women's Christian Service Guild, Florence Avenue Church.

737. Mrs. Caroline Mantle, Los Angeles, Calif. By Women's Christian Service Guild.

738. Mrs. Verda Stevenson, Los Angeles, Calif. By Women's Christian Service Guild.

739. Mrs. Martha Marshick, Los Angeles, Calif. By Women's Christian Service Guild.

740. Mrs. Osia Lamb, Los Angeles, Calif. By Mrs. Dorothy Beak.

741. Mrs. Kenneth B. Amger, Long Beach, Calif. By Mrs. Merle M. Johnson.

742. Mrs. Lucinda Branson, Los Angeles, Calif. By Mrs. S. R. Lash & Mrs. L. R. Lash.

743. Mrs. Ena Mackenzie, Los Angeles, Calif. By Grace WMS.

744. Mrs. Constance Wilkes, Los Angeles, Calif. By Grace WMS.

745. Mrs. Thirza Grote, Los Angeles, Calif. By Grace WMS.

746. Mrs. James A. Batty, Long Beach, Calif. By Effie West Missionary Soc.

747. Mrs. Paul Redel, Montebello, Calif. By Mrs. John Ballard.

748. Mrs. John Curry, Santa Ana, Calif. By Mrs. Joe Thompson.

749. Mrs. W. J. Dannenbring, Santa Ana, Calif. By her husband.

750. Mrs. Vera Boston, Santa Ana, Calif. By Miss Myra Gibson.

751. Mrs. Carrie Blackwood, Santa Ana, Calif. By Mrs. Bruce Gibson.

752. Mrs. Ross Howe, Montebello, Calif. By Miss Martha Smith.

753. Mrs. Edna Johnson, Whittier, Calif. By Mrs. Annadell Wells.

754. Mrs. Dorothy Ellis, Whittier, Calif. By Mrs. Byall.

755. Mrs. Beatrice V. Bernard, San Diego, Calif. By a friend.

756. Mrs. O. H. Luhring, Los Angeles, Calif. By O. A. Luhring.

757. Mrs. Pauline Hollinshead, Los Angeles, Calif. By Maude Johnson.

758. Mrs. Eugenia Gordon, Riverside, Calif. By Mary Martha Missionary Soc.

759. Mrs. Alice Robb, Riverside, Calif. By Mary Martha Missionary Society.

760. Miss Barbara Anderson, San Diego, Calif. By Mrs. Lillian Harris.

761. Miss Marilyn Sloan, San Diego, Calif. By Mrs. Lillian Harris.

762. Mrs. Lillian Harris, San Diego, Calif. By a friend.

763. Mrs. Clara Comer, Whittier, Calif. By Miss Lida Armstrong.

764. Mrs. Bertha Wiles, Whittier, Calif. By two friends.

(Continued on Inside Back Cover)

Memo For Men

DAN WOLFE, Executive Secretary
UNITED PRESBYTERIAN MEN
209 Ninth St., Pittsburgh, Pa.

"Prayerless pews make powerless pulpits."

LADIES' AID FOR U. P. MEN

It may be old and worn out, but it's appropriate. It is an almost perfect illustration for my opening paragraph. It's the story about lady drivers. They say there's one thing you can be sure of (with apologies to a certain electrical manufacturing corporation) when a lady driver puts her arms out the window of her car to display a hand signal of her intentions. You can be sure that the window is open. My point is that I'm sure the ladies read MEMO FOR MEN even if the men don't. (A habit strongly recommended for all men) I've got proof—proof that I want to share with you. It's a letter. A wonderful letter which I received some time ago and which I prize very much. (It was my first and only "fan mail" for a long time.) Permit me to share a portion of it with you.

Dear Mr. Wolfe:

We have no organized men's group in our church but we do have some men who are very interested in missionary work.

Would you be kind enough to send me any literature you have on organizing a men's group or anything you have for the men?

Our new Norma Knieriemen Society had thought of inviting the men to join in our meeting but we just haven't done it yet. *We and the men do see and feel the need for men's groups* and were so elated when we saw mention of them in the *Missionary Horizons.* Very sincerely yours,

(*Mrs.*) *Delphine P. Carr*

Thank you very much, Mrs. Carr. Needless to say, the material went promptly to Mrs. Carr.

Additional evidence that MEMO FOR MEN is read by the ladies came recently from Mrs. Marvin Rawlings of Torrington, Wyoming. Mrs. Rawlings wanted more information on the fellowship bell which was written up recently in this column.

Not all the assistance from the ladies is in the form of a written record. As I have traveled about our church, time and time again the ladies have not only expressed their approval of our efforts but have volunteered to assist in any way possible to stir up the fellows "to love and good works." To stir them up the ladies have given of their time and talents in preparing dinners where initial cultivation of men's work has been attempted. In a few cases they have given not only their time and talents but of their treasure, too. They have purchased, prepared and served the meal or refreshments without charge.

In one instance, the ladies were so appreciative and elated that their "napping giants" had come to life and were ready to join the church family team that they voluntarily made a contribution to the department.

I am deeply grateful for all this assistance in rousing men to see the need for and value of organized men's work. If there are any additional volunteers to lend a hand, I shall be more than happy to send you the information necessary to start the ball rolling.

For several months I had the privilege of working with a retired Commander of the British Royal Navy who had been recalled for wartime service. He had the title of King's Harbor Master, Plymouth. As a result of his long experience (forty-five years, I believe), he would say, after observing the inexperience and unintentional mistakes of so many of us "90-day wonders," both British and American, "Wolfe, we shall win this war, but it won't be our fault." Ladies, perhaps that story will illustrate our efforts to activate the men of the church—"to stir them up to love and good works." We shall win this struggle, but it won't be alone. Unitedly, we can go a long way to-

(*Continued on Page* 368)

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

"If you are too busy to pray, you are too busy."

Theme: OPPORTUNITIES UNLIMITED

Worship: Challenge Accepted by Esther.

Scripture: Esther 4:14-16.

Call to Worship:

"God make my life a little staff
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbour best."

M. B. Edwards

Prayer Cycle: 16th to 21st Days (Select from).

Meditation: The historical book of Esther is very short, only ten chapters so I would suggest that the leaders for this Worship Service assign someone to read the book and give the significant events found in it. You will note that it shows God's providential care of His people; also how those who plot to harm others are usually destroyed by their own plot. The leading topic of the book is how Queen Esther delivers her own people, the Jews.

Verse 14 of our scripture background is known as the key verse of the book. The last clause of this verse —"*and who knoweth whether thou art come to the kingdom for such a time as this?*"—is the challenge presented to Queen Esther by her uncle, Mordecai. This challenge made her realize her position in the kingdom and her opportunity to serve her people. Find from the Bible narrative how she accepted her challenge.

I would like each teen-ager to read again this last clause of verse 14 and apply it to your own life, the time in which you live, and the place where God has put you. Christian people all over our land are concerned about the rising tide of delinquency; they are concerned about our young people in this changing world. Who knows but that God may have some great part for you to take in checking this tide among your associates either in the community, school or church. Let us look around us and see those whom we can help to have a new desire to live for Christ each day. When we decide to accept our challenge, God gives us strength to carry on for He has promised His presence with us always. Teen-agers, the challenge is before you!

Program Notes: Mission Study texts suggested for young people along the theme of "This Revolutionary World" are as follows: For Seniors *Mission Unlimited* by S. Franklin Mack and *Hunger and Hope* by Rowena Ferguson. Junior High folks would like *World Upside Down* by Margaret Greene. Order from U. P. Bookstore.

TEEN TATTLER

Welcome to another new group—"The UP Teens" of the Indiana, Pa., congregation of Conemaugh presbyterial with 25 members. Miss Patty Anderson is their president and Mrs. Paul Lowman, the sponsor.

The Teens group in the Mt. Perry congregation of Muskingum presbyterial now wishes to be known as the "I.M.A. Society." This name is in honor of Miss Irene Mae Adams from their congregation who is serving as a short-term missionary in Khartoum.

LADIES' AID FOR U. P. MEN

(*Continued from Page* 637)

ward the fulfillment of the task, but we shall surely fail if we put our faith in human plans alone. The real plan is the one God offers to us—"first enlist, then you will receive my orders; first befriend me, then you will learn my purpose; first follow me, then you will learn my plans."

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

"God still speaks to those who take time to listen."

JUNIOR SPECIAL FOR 1956

1. **Miss Mary Ewing's salary**
2. **Maintenance of the Ibis**
3. **Children's Ward of Memorial Hospital, Sialkot, Pakistan**
4. **Children's Home, Khartoum North, The Sudan**
5. **Hot Lunches for children at Camden Academy, Camden, Alabama**

Promotional material for this project will be sent free upon request to the Literature Department of the Women's Board, 209 Ninth Street, Pittsburgh 22, Pa. Please enclose in your request the name of your society and the number of boys and girls enrolled.

Our goal for this year is $7,000. Each of us will have to work if we are to attain this goal; but many of our Junior Missionary Societies like to work.

The Christine Robinson Junior Society of Oneonta, New York with Mrs. Herman Wells as Junior Superintendent did it this way. Last May, Mrs. Wells gave each junior a quarter, asking him to see how much he could make his "talent" grow. Those boys and girls worked very hard because when time came for their accounting in October, their "Talents" had grown from $4.75 in May to $104.50 in October.

The five parts which make up the Junior Special project for 1956 are not new to those who have served as Junior leaders before.

Miss Mary Ewing is a Registered Nurse who serves the spiritual and physical needs of Doleib Hill in the Upper Nile.

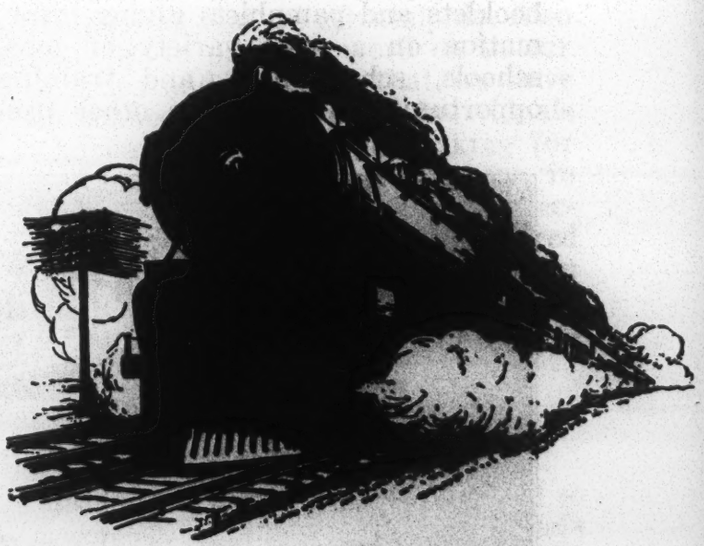
The *Ibis* is a white-sailed houseboat used by our missionaries in reaching villages along the Nile River. It has living quarters — three bedrooms, a living-dining room, kitchen, and a bath as well as a large deck where meetings are held.

The Memorial Hospital in Sialkot, Pakistan, was founded in 1888 primarily to give medical aid to women and children. The children's ward of this hospital has been a part of Junior Special for many years.

The Children's Home at Khartoum North was opened two years ago to provide a Christian home for orphan boys and girls of the North Sudan.

Camden Academy's hot lunch program provides the American-mission part of our project. Three hundred dollars a month is needed to supply necessary lunches.

This is our Junior Special for 1956. All Aboard!



The Prayer Quotations used in the boxed headings of the department pages are selected from a rather extensive list of prayer quotations that have been treasured by Mrs. George W. Hutton, Prayer Group Secretary, and were loaned to your Editor.

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

"Prayer is the key of the day and the lock of the night."

"CHURCH CENTER" FOR MESQUAKIE YOUTH

A youth center "canteen" for all teen-agers of the Mesquakie settlement opened on Saturday afternoon, Oct. 15. The canteen is located in the basement of the Mesquakie United Presbyterian church, this space having been made available for the purpose by Rev. Gilbert E. Forbes, minister of the church. Members of the church Women's Missionary Society, led by Mrs. Pansy Waseskuk and Mrs. Adeline Wanatee, worked hard readying the basement quarters for the opening, while Robert Rietz and Jerrold Jayne of the University of Chicago station collected the equipment.

A good supply of table games, a TV set, "juke box" record player, table-tennis set, darts-board, soft drink and milk dispensers, and a collection of current magazines equipped the canteen to serve as a social center for Mesquakie youth, their parents and guests. An unusual feature of the center is an "Information Service" collection of several hundred booklets and pamphlets giving information on a wide variety of jobs, schools, scholarships, and training opportunities, as well as other useful information. These informative materials are free for the taking, and it is hoped that all of the major schools and industries of the state will send literature for the collection.

Although the center is open to all the teen-agers of the settlement, business affairs of the center are managed by the officers of the Mesquakie Club of high school students. The newly-elected officers, Robert Waseskuk, Jr., president; Alma Youngbear, vice-president; Sandra Mitchell, secretary; and Jimmy Ward, treasurer —visited the Grinnell youth center on Wednesday, Oct. 19, to see how that center is managed and to get ideas about improvement of the Mesquakie canteen. The club officers were guests for the evening of the Grinnell youth center management.

An "open house" at the Mesquakie center was held Wednesday evening, Oct. 26, by the High School Club. All parents and friends of the teen-agers were invited to come to see the new place. A bake sale was held by the club at this occasion to raise funds for a community Hallowe'en party sponsored by the H.S. group.

"The Center" for Mesquakie Youth is located in the basement of the Tama Chapel

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
109 Vance Road, Pittsburgh 35, Pa.

Prayer is the outlet of the saint's sorrows, and the inlet of their support and comfort.—Flavel

PRAYER NEEDS

"Men ought always to pray, and not to faint." (Luke 18:1). Such is the fervent pressure of the Master's Word. And what He urged others to do He was always doing Himself. Christ's words may mean that men are always to pray and never to faint in prayer. Or this may suggest that men ought always to pray and consequently they would never faint, even when antagonisms rear themselves like awful mountain ranges between them and their goal. It is probable that both interpretations are equally true.

Often it helps us to practice this admonition if definite direction is given to our prayers. I have some prayer suggestions to make.

- Will you pray that a Christian registered nurse will see the urgent need in our Jane Cook Hospital at Frenchburg, Kentucky, and volunteer for this service?
- Pray for the health of those who are now serving in our Kentucky Mountain Missions.
- Pray for the ministers who have gone to serve in our Frenchburg and Ezel Churches, that their ministry might be fruitful.
- Pray for the superintendents and co-workers of our schools, that they might have the wisdom and courage of faith needed for administering such institutions.
- Pray for the student bodies, that each individual pupil from the youngest to the oldest might learn to love and serve the Lord Jesus Christ.

There are many rewarding experiences in these fields of our missionary endeavor, but there are also many problems and we covet your prayers at the throne of Grace.

"Faith is a grasping of Almighty Power,
The hand of man laid on the arm of God,
The grand and blessed hour
In which the things impossible to me
Become the possible, O Lord, through Thee."

Mrs. Fred M. Blick

STILL NEED CLOTHING

Ezel School still needs clothing to meet our constant needs through our Clothing Department. Some have written to ask if we really did need. We answer that we certainly do. Also we wish to pass the word on to our societies and churches that we have no connection with some individuals who have written to you asking for clothing and offering evergreens in exchange. The letters came from sections of Kentucky about one hundred miles south of Ezel. We suggest you check with authorities closer to them.

W. A. Heagen

EGYPT'S THIRD LITERACY CAMPAIGN

(*Continued from Page* 342)

the exact woman he wants. Other projects are simmering, and we are torn between a desire to let these people push forward when they have a chance and want to do it, and a natural desire somehow to keep attached to earth. We ask your prayers for this church which seems to be so unaffected and sincere in its desires, and so honest in its willingness to obey God's Spirit when they have understood what He wants of them. Discouraging events will come, but if we preserve the peace and are willing each to serve the other, then we find courage for whatever comes.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.—P. Brooks

NEW DUPLEX AT CAMDEN

This past year a new duplex dwelling was built on the campus of Camden to house families of teachers after their dormitory home had burned. The following is an extract from a letter sent by Mrs. Parrish, a grade-school teacher, who lives there with her husband and three children:

As a member of one of the families occupying the new duplex here at Camden Academy, may I say for both families, many, many thanks. It is really wonderful. We had continued to live on the campus, even though our quarters were very crowded, for many school activities necessitate our presence. We are certainly enjoying it and we want you to know we appreciate it and your continued interest in us.

We four adults are all graduates of Camden Academy. Between the two families there are five children. We all hope to stay here until our children, too, graduate here. That means fourteen or fifteen more years. Camden Academy stands as a great light on the hill which sends forth beams of God's love and truth to the community which it serves. With your continued interest and prayers, we hope that many more may be led to the Savior's waiting arms.

"MY PARISH"

We quote from an article appearing in a publication of the Board of American Missions. The writer is Rev. James F. Reese and is titled, *My Parish*:

My parish consists of the Miller's Ferry and Trinity churches in Wilcox County, Alabama. The area extends over 60 square miles from the lush, green banks of the Alabama River to the red eroded fringe of the "hills." Among the parishioners are to be found domestics, saw-mill workers, sharecroppers, small land owners, tenant farmers, and teachers. Incomes vary from $1.80 per day of the farm worker to the $800 to $1,000 of the wage earners on up to the respectable salaries of the school teachers. (*Secretary's note—They are still far below the salaries of many states.*)

The scope of my ministry in this area takes this form:

In an area where factual knowledge of the Bible is limited, our schools teach Bible to every student in our schools. Seldom do we have a high school student who has not made his profession in Christ. Our students are the workers in the church schools, and the personal index of character is high. We continue the same type of training through the summer when our schools and churches sponsor the only vacation Bible schools in the communities.

New Duplex for Camden Teachers

In an area where the beauty of God's house is often considered unimportant, we are proud of our lovely houses of worship. We are not pharisaically proud, but hopefully proud that they will be incentives to other churches. This was pointed up sharply to me one day when two boys, their faces pressed against our windowpanes, exclaimed, "This must be some kind of church, they even have bathrooms inside it!" It may be more than coincidental that all churches (seven in all) in these communities have begun programs of renovating or redecorating since our building program in 1953.

In an area where there are no parks and playgrounds for colored, our swings, slides, merry-go-rounds, and athletic fields have become gathering places for summer fun. Our churches are called on for equipment and personnel. (I will finish this article and go out to take charge of softball teams.)

In an area of simple and intense people, where homes are meager, security nil, children many, sickness prevalent, where prejudice keeps back employment and advancement—where no park, no playground furnishes recreation, the mission of our missions is to arouse the love of the people for God and help them to dignity as His children.

JUBILEE HOSPITAL ELIGIBLE FOR AID

There was great excitement when a telegram was received by Mrs. Eva Adams, Supt., from Mr. H. Rowan Gaither, Jr., Pres. of the Ford Foundation saying that he believed Jubilee Hospital is among those eligible to receive a grant in the tentative amount of $17,500 to improve and extend its services to its community. We shall try to fulfill the requirements for such grant. Jubilee Hospital has a very real mission to Henderson, N. C., and to the territory near there.

A VILLAGE CHURCH TEACHES FAWZY TO READ

(*Continued from Page* 341)

Adil, the son of Fawzy, became sick. Adil's mother could not continue reading because she had to take care of Adil. The pastor advised Fawzy to see the physician and gave him a pamphlet on *Cleanliness*. The eight-page pamphlet on *Cleanliness* was written in simple Arabic for the new literates. Fawzy read:

"If someone of your family is sick take him to the physician. You will not be able to prescribe for the disease. The physician can."

Fawzy told Mary that their son must be taken to the hospital for physical examination. Mary refused. "My son will be well soon," she said: "I'll keep him covered to be safe." Finally, Mary let Fawzy take Adil to the hospital though she still disapproved. It was typhoid. After three weeks in the hospital, Adil came back to his home safe.

Fawzy's family got injections against typhoid. Now, Fawzy keeps the house clean. He taught his family to drink clean water and eat clean food.

Fawzy's family met to say a word of prayer of thanksgiving for the safety of Adil. This time, Mary prayed:

"Thank you Our Lord for the safety of Adil. We pray that you may keep him safe, protect him, and teach him to do your will.

"Thanks also for the blessing of learning to read and write. We learned to read through your church. Now, we are able to read the Scriptures and other books which help us to better our lives. We dedicate our minds and our bodies to your service."

A REQUEST TO "HOME-CHANGING" SUBSCRIBERS

Please notify Missionary Horizons, **directly, of contemplated change of address. Only thus can your Magazine arrive promptly. Incidentally, it will save the Magazine triple-postage costs (original, for label P.O. returns, and for second Magazine to you); also save the cost of two Magazines, for your P.O. destroys the original copy and returns** only the label, **usually if address is not absolutely correct. However, make no mistake in thinking! We do want you to have your copy, and will send it if possible! But, with the unprecedented number of undeliverable magazines for which labels** only **are coming back to us, there is the possibility that our supply of certain issues will be exhausted before your P.O. returns your incorrect-address label.**

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

He who prays as he ought, will endeavor to live as he prays.—Owen

GLEANINGS FROM GREETINGS

From ADDIS ABABA, ETHIOPIA—*Miss Ruth M. Nichol*:

On November 2 the Emperor of Ethiopia celebrated the twenty-fifth anniversary of his coronation. The town really was dressed up to receive some 3,000 visitors from overseas. The school children had to parade on both November 2 and 3. It was a thrill to see the Emperor and Empress ride through the city in a gold-decorated carriage drawn by six horses; this same coach carried them to the coronation twenty-five years ago. In the parade were many beautiful horses, ridden by men carrying shields and decked in old-fashioned warriors' outfits, with lions' skins and manes. Another picturesque sight was that of men on mules with huge drums by which public anouncement used to be made. The teachers and girls stood from 8:00 A.M. till 2:00 P.M. in the hot tropical sun for two consecutive days.

We have 195 girls on the rolls; of these 79 are boarders. Our greatest physical need is a new dormitory. As usual, our greatest problem in connection with the life of the school is that of maintaining an adequate Ethiopian staff; trained teachers are still unavailable. Girls with a bit of education come for a time to help, then go to something more remunerative. We are trying to be patient in these days of transition, but at times the lack of Ethiopian staff is overwhelming. Withal, we marvel at the way the Lord has supplied our need, as we have repeatedly met crises in this regard.

Three weeks of my vacation were spent in Ghimeera. The doctor and nurse are doing a noble work in very limited circumstances. Never in my life have I seen more miserable pieces of humanity. As to the young Church, what a marvel it is that already a group of some twenty has come out of utter superstition and darkness into the Light of Jesus Christ! Pray that this young Church may grow and be strengthened.

From ETHIOPIA—*Mrs. Ruth L. Walker*:

The Mission's program has been strengthened during the year by the addition of several members to our staff, and the lift they have given to the work here. Each Sabbath evening the Rev. and Mrs. Milton Fisher come to sing with the girls at the school, often to the accompaniment of Mrs. Fisher's accordion, and to present one of Mr. Fisher's chalk talks. This talent has been the means of giving many lessons which might otherwise have seemed dull to teen-age girls. Another program, which the four ordained men who are studying Amharic have undertaken is that of providing services for the group of Christians at the Dutch Sugar Plantation not far from Addis Ababa. The group requested Church services, and while they may not all understand everything that is said in English, these Dutch-Reformed fellow-Christians appreciate the privilege of having a worship service.

How well Ato Gutama Rufo has been able alone to carry out the Mission's program at Gorei is evidenced by the results of his teaching and preaching. Many among the young people of the town have come into the fellowship of the Church during this last year. Gutama continues to have his bright testimony in spite of great trials.

Dr. Simonson, our fine Ambassador, gave the Thanksgiving address. An item high on the list of "Thankful Tribute" is gratitude for this Christian gentleman appointed by

President Eisenhower to represent our nation in Ethiopia.

From *FAYOUM, EGYPT, Mrs. Rachel T. Seiver*:

The school is full to overflowing! We have many new girls in the upper classes, as well as in the lower ones. Our nursery class has cute youngsters. We have three sisters, all five years old, yet they are not triplets, though they look enough alike to be. I asked their aunt who brought them to tell about them; she said their father has three wives and these little girls were all born in the same year. The children are inseparable, walking hand in hand, taking care of each other.

Some of our older girls are continuing with the Sabbath Schools in the homes on Sabbath afternoons; there are three groups, a teacher accompanies each one. They are finding real joy in this service. Our pastor is starting a communicants' class with our Church girls, looking forward to their being ready for joining the Church at Easter. Pray for these young people.

The Bible teachers are busy. On Sabbath afternoons and Tuesday during the day, our car "Hibba" (a Gift) takes us to the villages where we reach many women and children with the message of life in Christ. These people are simple peasants. As I see them, I think of the verse: "The common people heard him gladly." Pray that the Lord will call out many from among them to be His children.

From LUXOR—*Miss Beatrice H. McClellan*:

We rejoice that there is a larger class in the Bible School in Minia this year. The Lord has laid it upon the heart of one of the girls in this district to go; she is not young, but the Lord did not give her peace till she entered the school. Pray for her and the eight others in the school.

The Girls' Group in Luxor made much progress during the summer and has continued well this fall. They worked on their Christmas project of making toys for orphanage children, now we are planning a second Leadership Training Conference for Luxor district. Miss Lydia Matta will come from Cairo to help teach as she did last year. The Conference will be held Jan. 31-Feb. 1 and 2. Remember this Conference in prayer.

The Wednesday group of young women are reading the Bible and new ones have started to learn to read. Nearly all are Coptic in their background and we welcome this opportunity to teach them The Word. Another note of praise: Yvonne Boulis, a trained Bible teacher has consented to be with me on the *Ibis*, beginning in January. We shall spend two weeks north of Luxor before the Conference and from Aswan to Luxor in February and March.

The evangelists and Bible teacher do excellent work in reaching many villages with the Good News, showing pictures and speaking to large groups in more than 20 villages near Luxor. Some places are visited every week, some twice a month, and others only once a month.

From SIALKOT CITY, PAKISTAN, *Miss Eva Hewitt*:

The fourth flood in seven years, at the start of winter, has been the most devastating, sweeping away homes, people, farm animals, clothing, bedding, and furniture. Give generously in your churches for them at White Gift time. The government has given this group of 21 Christian families a new high site for a village. They held a praise service for this land, and clothing the Pakistan churches and CWS have sent; rejoicing, they are building their new mud houses. Initial help has been given, but think of the long wait until a wheat crop has been sown and harvested and they can again eat of their own store! National and missionary teams of both faiths have distributed mountains of food and inoculated against typhoid. You can imagine how busy these things have kept our hands and our prayers, and have blessed the Pakistan Church in giving.

For prayer and praise: Edith Wil-

liams has ably carried the principalship this year; many girls have made personal commitments to Christ; all are well after an epidemic of itch in the boarding school; a Burroughs adding machine is making accounting a pleasure; saved from the flood!

From ATBARA, THE SUDAN—*Miss Marguerite M. McClellan*:

I love it here in Atbara. Miss Minerva Campbell of St. Louis, a short-term missionary, and I are the American staff. The home in which we live, close by the Nile River, and the home of Bible women, and our school buildings in this part of the city, are the property of the Sudan railways to whom we pay rent. We have a beautiful garden, laid out years ago by an English lady missionary. Water from the river is available for irrigation. This year we have a large vegetable garden.

We take great pleasure in our work here. One little meeting I enjoy even more than others is with the boys who work for us—the bus driver, the gardener, the janitor, the Bible women's servant, and our own houseboy. Each morning we have a Bible story—some of these boys have not heard Bible stories before, and it is a thrill to open the beautiful Word of God to someone for the first time.

It has been the policy of our American Mission schools in the Sudan to accept only those pupils who are willing to attend Bible classes, and in most of our institutions we have signed statements from parents showing their acceptance of that requirement. The whole situation was made a special matter of prayer among us and our supporters. Our prayers were abundantly answered—we have had not one refusal to attend daily Bible classes and chapel. Our attendance is 455 now; we could take more.

POKWO NEEDS

"So you had a flood at New Wilmington Conference — that should prepare candidates for Pokwo. Our station is built on the only high rise of land on the river-bank that doesn't go under water during the rainy season. When I go to the villages, I often have to wade hip-deep in water between the houses. I really wonder how the Anuak people have survived all the years. If conditions even approached these at home, the area would be evacuated immediately. The sanitary conditions are terrible, as people use the flowing water between their houses for latrines and two minutes later scoop up the water for drinking and cooking purposes. This is the season of pneumonia, scarlet fever and flare-ups of latent tuberculosis. It is cold, so people huddle around fires — mothers have been known to doze over these fires and to drop their sleeping babies into them. Other children, hampered by lack of space for play, crawl into fires and are likewise burned. Conditions could be bettered by hard work during the dry season, but it is an endless cycle—the bad conditions and the malnutrition keep everyone half sick all the time so that they don't have the energy to better themselves. Our poor, needy people! Even though their physical need is so great, the spiritual need is even greater. Last night I couldn't go to sleep for a woman in the next village was wailing. I feared that someone in the village had died, but I learned this morning that she had just had the news of the death of her brother. All of the hopeless, helpless condition of the Anuak is bound up in the death wail. This life can be full of misery for them, and they have no hope of a life to come. What an incomparable

joy is ours to be able to introduce these "other sheep" to the One who loves them so; to Him who is their Saviour and their Hope."

Joan E. Yilek

A CHANGING SUDAN

My theme at home sometimes centered around a Changing Sudan. Well, I have returned to witness still more changing. Khartoum is fast growing into a modern city—streets are being paved from curb to curb instead of a strip down the middle; stop lights are being installed at several corners to relieve the traffic problems; there are several one-way streets, and in one huge square near the center of town a six-story building is in the process of construction. It will be a contrast to the one- and two-story buildings around it. But the very latest is a 'cub" airplane, which has been flying over the three cities, from which are broadcast readings from the Koran as well as political announcements.

The political situation remains uncertain, but order seems to be coming gradually in the South after the difficulties there. The British and Egyptian armies have both left now. The celebration of this was interrupted somewhat with the falling of the government, but the old prime minister is back again after straightening out affairs in the parliament. We hope future developments will be peaceful and for the advancement of the country. The future relationship of government and missions is a subject all must be continually remembering in our prayers.

I was delighted to find on my return that the new library building was going up. To date it is nearly finished, so I hope to begin moving things in shortly. I expect it will be some little time before we are in a position to open the reading room, but all of my work and plans now are directed toward getting things ready for that occasion.

I had the opportunity during the school teachers' conference last month to present a preview of the library and what it would do for them. I also presented the great need for writing Christian literature to put into the hands of the people of this land. I feel that a few were challenged with this opportunity and as we make more definite plans for writing courses to help them know how to serve in this way, I believe we will find still more interested.

Next week Dr. and Mrs. Shacklock of the Committee on World Literacy and Christian Literature will be here. I look forward to this visit with hope that Dr. Shacklock will be able to help us plan for a literacy project done through our churches.

E. Verna Pillow, Omdurman, The Sudan

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952—Cairo
Miss Ruth A. Brooks, R.N., 1953—Assiut
Miss Lela Dillon, 1954—Assiut
Miss Evelyn C. Edie, 1955—Cairo
Mrs. Jessie A. Fowler, 1955—Assiut
Miss Evlyn W. Fulton, 1955—Cairo
Miss Helen B. Galloway, R.N., 1954—Assiut
Miss Lois A. Giffen, R.N., 1952—Assiut
Miss Marilyn R. Law, R.N., 1952—Tanta
Miss Eunice McConkey, R.N., 1955—Tanta
Miss Lois M. Patterson, 1954—Assiut
Miss Carolyn A. Phelps, 1954—Assiut
Miss Ruth Romaine, 1953—Assiut
Mrs. Alma P. Ross, 1953—Tanta
#Dorothy Miller Spielman, 1954—Cairo
Miss Jean E. Stultz, 1955—Box 65, Tanta
Miss Mary Elizabeth Wilson, R.N., 1952—Tanta
Mrs. Pearl M. Yeckel, R.N., 1955—Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M.T., 1954—Lahore
Miss Helen P. Vos, R.N., 1954—Lahore

THE SUDAN

Miss Irene M. Adams, 1954—Khartoum North
Miss Minerva M. Campbell, 1954—Atbara
Miss Martha I. Pollock, 1953—Malakal

ETHIOPIA

Miss Lois R. Anderson, 1954—Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Marguerite R. Fairman, M.T., 1955—Bethesda Hospital, Zanesville, Ohio
Miss Audrey H. Kelker, 1955—Box 55, Wildwood, Pa.
Mrs. Ilma M. Mason, 1955—4002 Natural Bridge Rd., St. Louis 7, Mo.
Miss Mary R. McLaughlin, R.N., 1955—721 N. 8th St., Philadelphia, Pa.
Miss A. Katie Turner, 1955—4302 Russell Ave., Apt. 1, Mt. Rainier, Md.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

They who have steeped their souls in prayer, can every anguish calmly bear.
—Milnes

TEMPERANCE EDUCATION MATERIALS

Our Temperance Education program is being enlarged this year to include a POSTER CONTEST in addition to the already established ESSAY CONTEST, though with slightly different rules.

Whereas the essays have gone (and will continue to go) through the established denominational channels: from congregation, to presbyterial, to synod, to our Temperance Education Committee in Pittsburgh for the final judging, the posters will be sent *directly* from the individuals (or churches) to us where they will be judged by a committee with professional standing in Christian art. It is evident that the handling of posters will involve problems that are not common to the handling of essays.

INFORMATION LEAFLETS

Information leaflets are being mailed out the first of the year. These will be mailed to pastors, church temperance education committees, women's and teen societies (through their respective presbyterial secretaries) and to SYW's and CCE's. Additional ones available on request.

Since this is a youth project for all youth in this church, we enlist the cooperation and assistance of the Youth Department of the Board of Christian Education through its secretary and presbyterial officers. However, we earnestly beg the cooperation and assistance of all Temperance Secretaries, and pastors, as well as all leaders and members of the church interested in Temperance Education for youth.

Will you kindly do everything you can to enlist the interest of young people in your homes and in all youth organizations and classes in the church, in these two contests. See the information folders for all details.

OTHER INTERESTS

In addition to these two official contests we have added a note to the folder to indicate our interest in two other fields, and to ask for voluntary contributions from qualified young people.

These interests are in the areas of drama and jingle writing. There is a great need for this type of thing so that the results of such efforts, if acceptable, could be put to good use.

We make a special appeal to young people, especially college young people, who may have a gift for dramatic writing to respond to this appeal for plays or playlets of any length. If you know someone who might be interested in this phase of our work please convey the information to me. We will give assistance in materials and suggestions.

The writing of jingles—two or four lines, or the Burma-shave type—can interest any age. There are many young people who are clever at this type of thing and we can use these in many ways.

COMMITMENT DAY

February 19th brings our annual Commitment Day observance. While this is a matter for the pastor and session to plan, we urge you to pledge your support and assistance to your pastor in whatever program is undertaken.

An educational program throughout the Bible School and youth organizations is most essential as preparation for an effective Commitment Day.

It is our hope and prayer that 1956 may find more churches observing our denominational total abstinence Commitment Day than ever before. Let us be much in prayer for it.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

If you are strangers to prayer you are strangers to power.
—W. A. Sunday

THE READING COURSE

Past

Early in 1929 two women of Caledonia Presbyterial, both wives of ministers, Mrs. G. M. McKnight and Mrs. Walter Hopping, formed a plan which they felt would stimulate worth-while reading among women. Their plan was approved by the women at the Spring Presbyterial meeting and a Reading Course Committee was appointed with Mrs. McKnight and Mrs. Topping as two of the members. Books were chosen and presented to the Fall Presbyterial and the Caledonia Reading Course was on its way—six years before the WGMS plan was started. A cup was awarded annually to the society with the largest number of readers, with the provision that it would become the permanent possession of a society earning it for three years. In 1935 the Presbyterial decided to drop the plan and join with the women of the other presbyterials in the new WGMS Reading Course. Mrs. McKnight, the mother of Dr. W. J. Harper McKnight, is still reading the books and will receive her 21st award this year.

Did any other presbyterial have a reading plan before 1935?

Present

Between 4,500 and 5,000 women are reading four books selected from the Reading Course list and will receive awards. Many others read one or two of the books each year.

Future

The future of the Reading Course depends largely on the wholehearted efforts of presbyterial and society Literature Secretaries to "sell" the idea. Even 5,000 readers are only about 13% of the women and girls enrolled in our societies. We can do much better than that. Send for *Bookmark Reading Course Lists* and get started.

MISSIONARY HORIZONS

A thoughtful gift for a shut-in member of your society or church is a subscription to *Missionary Horizons.* You will help lift her (or his—for men also enjoy this magazine) eyes from a circumscribed life to broader horizons of interest. But you do not have to be a shut-in to enjoy *Missionary Horizons.* It acts as a sort of flying carpet to carry us in imagination to parts of our country and the world where we may never have visited and where the power of Christ is changing lives and affecting history. Less than half of our women ever read this excellent magazine.

JUNIOR MISSIONARY MAGAZINE

While we are on the subject of magazines — do your Juniors have subscriptions to their own periodical? If not, here is a worthwhile project for your society. If you have no Junior Society how about subscriptions for Junior Department of your Bible School? Never have you heard of such a bargain! Ten or more annual subscriptions, all beginning with the same issue and sent to one address, 25¢ each! You cannot afford to miss opportunity! Send subscriptions to Mrs. R. D. Greenaway, 5366 Keeport Drive, K-16, Pittsburgh 36, Pa.

INSTALLATION SERVICES

Most of our societies installed new officers last month. What type of program did you use? If you had an especially inspiring service and would be willing to share it with other groups, please send us a copy. We would like to have one or two new installation services mimeographed each year so you may have variety.

PROGRAM HELPS

Since the March and April programs continue our study of *The Christian Mission in a Revolutionary Age,* see Literature page in January *Horizons* for list of all materials.

Tributes

Mrs. W. J. Reed

The Louise Scott Missionary Society of the New Wilmington United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. W. J. Reed who was called to her heavenly home on October 23, 1955. She was a faithful member of her church and missionary society for many years and she will be sadly missed not only by her loved ones but by her many friends. We extend our deep sympathy to her husband, daughter, sister and brothers.

Mrs. Clyde Hoagland
Mrs. A. Yahn
Committee

Mrs. W. E. Minteer

The Ellwood City Women's Missionary Society desire to express their loving tribute to the life and memory of their departed member Mrs. Grace Minteer, wife of our former pastor, Dr. W. E. Minteer, who answered the call of her Lord to her heavenly home on November 23, 1955.

Mrs. Minteer was sincere and ever faithful in her discharge of all religious duties; a living testimony of Christian service for her Master, for she was a virtuous woman and her price far above rubies. Her husband is known in the gates as he sitteth among the elders of the lands. Her children rise up and call her blessed.

Gracious and hospitable in her home, civic minded in her community, a friend to all who knew her, and ever present in the house of the Lord, her devoted loving services will be an everlasting testimony and inspiration to this congregation of which she was a member for more than twenty years.

We extend our most sincere sympathy to Dr. Minteer, the children and the grandchildren, in this their time of bereavement.

Committee

Mrs. Katie L. Nelson
Mrs. Ella Grove
Miss Mary Kendall

The WMS of the Cove Congregation, McConnellsburg, Pa., wish to pay loving tribute to three members who passed away in November, 1955.

Mrs. Katie L. Nelson, 87, widow of Elder David Nelson; Mrs. Ella Grove, 95, widow of Rev. J. L. Grove; and Miss Mary Kendall, 77. Mrs. Nelson and Mrs. Grove were faithful members as long as health permitted.

Miss Kendall was active in church and community until her sudden death. She was a life member of the WGMS and active locally and in the Big Spring Presbyterial. She will be greatly missed.

We extend our sympathy to their loved ones.

Committee

Mrs. Sara Duff
Mrs. Jane Erdline

The Women's Missionary Society of the First United Presbyterian Church, Akron, Ohio, wishes to pay loving tribute to our members who have been called to their heavenly home. The memory of their loyalty will long remain in the hearts of their friends.

The Society

Mrs. Clayton Kerr

By virtue of her background and early training, Mrs. Clayton Kerr had much to give to those about her. She faithfully served her family, her church and her community.

Mrs. Kerr was a singer, a school teacher, a life member of the W.C.T.U. and a life member of the WMS.

The WMS of Carrollton wishes to pay tribute to her faithfulness and dependability and express gratitude to God that she was one among us for many years.

We cherish her memory and extend our sincerest sympathy to her loved ones.

Committee

Miss Mabel Stewart

The Louise Scott Missionary Society of the New Wilmington United Presbyterian Church wishes to pay loving tribute to the memory of Miss Mabel Stewart who passed away unexpectedly, Oct. 24, 1955.

She was a faithful, sincere worker in the church, especially in the Bible school, where she taught a children's class for many years. For health reasons she had to give up her work in India, but continued her missionary efforts in the Louise Scott Society where she will be greatly missed.

Miss Stewart was also active in WCTU work, and was secretary of the New Wilmington WCTU when she answered the call of her Lord and Savior. Her faithfulness in Christian service and devotion to her Lord are memories we shall cherish.

To her family we extend our sincere sympathy.

Committee
May McKelvey
Ora Welshons

Mrs. Mellie Mack
Mrs. Flora McKelvey

The WMS of Bethel U. P. Church, Clyde, Pa., wishes to pay loving tribute to the memory of two of our charter members.

Mrs. Mellie Mack, aged 87, passed away Jan. 13, 1955.

Mrs. Flora McKelvey, aged 91, passed away Nov. 24, 1955.

These two Christian women will long he remembered by those whose lives they have influenced.

Mrs. A. Merle Luther
Mrs. Herbert Altemus

Mrs. Gladys Hazlett
Mrs. Lana Carkhuff
Mrs. Lena Arnold

The Women's Missionary Society of South Shenango U. P. Church wishes to pay loving tribute to the memory of Mrs. Gladys Hazlett who passed away Oct. 15, 1955, and Mrs. Lana Carkhuff who passed away May 13, 1955, and an honorary member, Mrs. Lena Arnold, who died June 26, 1955.

They were of sterling character, quiet and unassuming, always interested in the church and the missionary society.

We mourn their loss and treasure their memory and know that the influence of their lives will serve as an inspiration to all who knew them.

To their loved ones we extend our deepest sympathy and commend them to the care of Him whom they served so faithfully.

"Your memory is our keepsake
With that we'll never part—
God has you in His keeping
We have you in our hearts."

Committee

Mrs. H. H. Brownlee

So long was Mrs. Brownlee a member of the Claysville, Pennsylvania, congregation and of the Women's Missionary Society, that none of us who survive her can remember when she was not one of the faithful who stood ready to carry responsibility for the work.

In recent years failing health has prevented her active participation, but we cannot forget her long life of kindness, gracious friendliness, and unsparing effort in kingdom service. Alert to the needs of others she extended a helping hand. She neglected not "to show love unto strangers."

Many who were the children of yesteryear, remember her best because of her faithful service in the Junior Society.

We miss her and thank God for her life, the while we commend to His comfort her loved ones.

Committee
Susannah Hutchison
Essie L. Sutherland

Mrs. Virgil Fordyce

The Anna Y. Thompson Missionary Society of the Second U. P. Church of Cambridge, Ohio, wishes to pay this tribute of love and respect to the memory of Mrs. Virgil Fordyce who was called to her heavenly home on Oct. 10, 1955.

Her cheerfulness, patience, and understanding, endeared her to all with whom she came in contact. The beauty of her life will always be an inspiration to all who knew her.

We shall always cherish her memory, and extend our deepest sympathy to her husband, sons, and loved ones, and commend them to our heavenly Father's care.

Mrs. C. W. McCulley
Mrs. Margaret Rea

Mrs. W. H. Vincent

The members of the United Presbyterian Women's Association of North America wish to pay loving tribute to the memory of Mrs. W. H. Vincent who was called home November 21, 1955.

We remember her as a most faithful and intensely interested member of our Association which she served as President for a number of years. She presided with grace and dignity which was typical of her personality. Her counsel was always wise and carefully conservative coming from her long years of experience and association with our work.

We shall miss her, not only as a counselor, but also as a friend for all who knew her were honored to have her as a friend.

We extend our deepest sympathy to her many loved ones.

Board of Directors

Mrs. Emma McClannhan

The Tranquility-Seaman United Presbyterian missionary society wishes to pay loving tribute to the memory of a member, Mrs. Emma McClannhan, who was called to her heavenly home August, 1955.

We shall cherish her memory and honor her for her devotion to her Lord. To her loved ones we extend our sincere sympathy and commend them to care of Master who said, "I will not leave you comfortless."

Committee

Mrs. Grace Rush
Mrs. Hannah Weir

The Tuesday Evening Missionary Society of the Brookline Blvd., United Presbyterian Church of Pittsburgh 26, Pa., wishes to pay loving tribute to the memory of two of its members, Mrs. Grace Rush and Mrs. Hannah Weir, who were called home during the year. The Master endowed each of them with many talents and as long as health permitted they cheerfully used these talents to His honor and glory.

We miss them and shall always be inspired by their devout Christian lives.

We extend to their loved ones our deepest sympathy.

Committee

Miss Mae Bratt

The Women's Missionary Society of the First United Presbyterian Church, East Liverpool, Ohio, wishes to pay loving tribute to the memory of a faithful member, Miss Mae Bratt, who was called to be with her Lord on October 26, 1955. She was a life member of the WGMS and for many years a faithful member of our society, Church and Bible School. We shall cherish her memory.

To her loved ones we extend our sincere sympathy and commend them to God's loving and tender care.

The Committee

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Anita Ann Longhorn
Jones Academy, Hartshorne, Okla.
Mr. Leslie Smith—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Gilbert Forbes—Tama, Iowa
Mr. E. A. Penney
Simnasho Mission, R.F.D., Warm Springs, Ore.
Rev. F. C. Patterson, Oljato Christian Mission
Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KENTUCKY

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Mr. Geraldine Galloway, H.S. Prin.	Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin.	Frenchburg, Ky.
Miss Ruth Ulbrich, Secretary	Frenchburg, Ky.
Mrs. Clay Banks	Frenchburg, Ky.
Mrs. Elsie Bashford	Frenchburg, Ky.
Mrs. Irene Birchfield	Frenchburg, Ky.
Mrs. Louise Burtner	Frenchburg, Ky.
Miss Francina Dyer	Frenchburg, Ky.
Mrs. Florence Eiler, Matron	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Miss Lois Heykoop	Frenchburg, Ky.
Mrs. Anna M. Hieronymus	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Esther Marie McDowell	Frenchburg, Ky.
Miss Joyce Murphy	Frenchburg, Ky.
Miss Bertha Pecht	Frenchburg, Ky.
Mr. Robert Randall, Coach	Frenchburg, Ky.
Mr. and Mrs. Arnold Ross	Frenchburg, Ky.
Mr. Zenas Spicer	Frenchburg, Ky.
Mr. Ashley Stuart	Frenchburg, Ky.
Mr. Adrian Wells	Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothes Room Manager	Frenchburg, Ky.
Mrs. Lela Horn, Dietitian	Frenchburg, Ky.
Rev. and Mrs. Ralph M. Donaldson	Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N. Supervisor	Frenchburg, Ky.
Miss Betty J. Hatton, R.N.	Frenchburg, Ky.
Miss Joan Johnston, Business Office	Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N.	Frenchburg, Ky.
Miss Bernice J. Olson, Technician	Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian	Frenchburg, Ky.

EZEL, KENTUCKY

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Wanda Aigner	Ezel, Ky.
Mr. Ran Boggs	Ezel, Ky.
Mr. and Mrs. Albert Dorsey	Ezel, Ky.
Miss Zilla Hawthorne	Ezel, Ky.
Mr. Glen Helton	Ezel, Ky.
Mrs. Jean Helton	Ezel, Ky.
Mrs. Duncan C. Henry	Ezel, Ky.
Mrs. Mildred Little	Ezel, Ky.
Miss Shirley Lobb	Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch	Ezel, Ky.
Miss Mayme McGuire	Ezel, Ky.
Mrs. Elza Motley	Ezel, Ky.
Mr. Ottis Murphy	Ezel, Ky.
Mrs. Dorothy Murphy	Ezel, Ky.
Mrs. Ora Mynhier	Ezel, Ky.
Miss Elizabeth Newcomb	Ezel, Ky.
Miss Mabel Parchman	Ezel, Ky.
Miss Marilyn Tague	Ezel, Ky.
Miss Florence Wheeler	Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr.	Ezel, Ky.
Rev. and Mrs. Orus Rupe	Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey—New York Presbytery
51 Grant St., Fairview, N. J.
Miss Esther Jones—Caledonia Presbytery,
557 Emerson Dr., Buffalo 21, N. Y.
Miss Dorothy Partington—Westland, Pa.
Mrs. R. G. Russell—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge—U. P. Home, Washington, Ia.
Miss Ruth Courter—Winfield, Iowa

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas	Annemanie, Ala.
Miss Mary Martin (Bible)	Annemanie, Ala.
Mrs. M. C. Pugh	Annemanie, Ala.
Mrs. Alberta Southall	Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Asst. Supt. and Mrs. J. A. Tyree	Camden, Ala.
Miss Ethel M. Allen	Camden, Ala.
Miss Joe Dee Atchison	Camden, Ala.
Miss Frances J. Boyd (Bible)	Camden, Ala.
Mr. I. Brown	Camden, Ala.
Miss W. K. Charley	Camden, Ala.
Mrs. Gwendolyn Cooke	Camden, Ala.
Mr. R. V. Cooper	Camden, Ala.
Mr. H. A. Duncombe	Camden, Ala.
Mrs. A. E. Freeman	Camden, Ala.
Mr. J. E. Hobbs	Camden, Ala.
Mr. and Mrs. H. V. McKeldin	Camden, Ala.
Mrs. Elizabeth Parrish	Camden, Ala.
Miss Geraldine Pettway	Camden, Ala.
Miss Elois Primm (Bible)	Camden, Ala.
Mrs. Mayme L. Smith	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss V. O. Watts	Camden, Ala.
Miss L. M. Washington	Camden, Ala.
Miss Alice B. Whittaker	Camden, Ala.
Miss Cora H. Whorter	Camden, Ala.
Mrs. B. D. Bridges, Dietitian	Camden, Ala.
Mrs. Sarah W. Rivers, Matron	Camden, Ala.
Mrs. Minnie Peoples, Laundress	Camden, Ala.
Mr. Martin Dees, Maintenance	Camden, Ala.
Rev. James F. Reese, Pastor at Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley—Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.
Mrs. Barnett, R.N.	Henderson, N. C.

(Four other graduate nurses and twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas (Bible)—Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold, Ass't Dietitian	Knoxville, Tenn.
Miss N. Addaline Brandon	Knoxville, Tenn.
Mrs. Eldred Davis	Knoxville, Tenn.
W. S. E. Hardy, M.D.	Knoxville, Tenn.
Mrs. Nettie C. Hickey, McCullough Hall	Knoxville, Tenn.
Miss Esther Johnson, Wallace Hall	Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville, Tenn.
Mrs. Mozelle Robinson, Dean of Women	Knoxville, Tenn.
Miss Mabel Weir, Dietitian	Knoxville, Tenn.
Mrs. Mildred Wellman, R.N.	Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry, Ala.
Mrs. Sallie A. Bettis	Miller's Ferry, Ala.
Mr. John Brooks	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson	Miller's Ferry, Ala.
Mrs. Darthular M. Cunningham	Miller's Ferry, Ala.
Miss Olivia Hamilton	Miller's Ferry, Ala.
Mr. Booker T. Hollinger	Miller's Ferry, Ala.
Miss Mildred Moseley	Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Allene Reese (Bible)	Miller's Ferry, Ala.
Mr. F. D. Reese	Miller's Ferry, Ala.
Mrs. Elizabeth Thomas	Miller's Ferry, Ala.
Miss Annie Walton	Miller's Ferry, Ala.
Mr. Otis Woody	Miller's Ferry, Ala.
Mrs. Annie Jones, Dietitian	Miller's Ferry, Ala.
Mrs. Annie McDowell, Matron	Miller's Ferry, Ala.
Mr. Herman Bridges, Maintenance	Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters	Prairie, Ala.
Mrs. Leola Jackson	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. Helena Shelby	Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and Annemanie	625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren—# Mrs. P. H. Parker, Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White—325 First Ave., Selma, Ala.
Mrs. N. D. Williams—Miller's Ferry, Ala.

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950—Assiut
Miss Helen R. Brownlee, R.N., 1931—Assiut
Miss Mildred M. Cooke, R.N., 1954—Assiut
Miss Mary Frances Dawson, 1922; 1945—Cairo
Mrs. Ada A. Dunlap, 1924—Assiut
Miss Davida M. Finney, 1915—Cairo
Miss Lois M. Finney, 1953—Cairo
Miss Elsie M. French, 1909—Cairo
Miss Eleanor L. Gersiek, 1955—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice M. Grimes, 1924—Cairo
Miss Faith E. Hamilton, 1954—Cairo
Miss L. Katherine Jacobsen, 1954—Cairo
Miss Lois D. Kingan, 1926—Benha
Miss Mary L. Markley, 1954—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Beatrice H. McClellan, 1948—Luxor
Miss Sarah B. Meloy, 1923—Cairo
Miss Ruth L. Nolin, M.T., 1955—Tanta
Miss Helen J. Noordewier, 1921—Beni Suef
Miss Venna R. Patterson, 1924—Alexandria
Miss Frances M. Patton, 1922—Mansura
Miss Martha A. Roy, 1938—Cairo
Mrs. Rachel T. Seiver, 1925—Fayoum
Miss Norma Lee Squires, 1954—Cairo
Miss Inez M. Sutton, 1949—Luxor
Miss Alberta A. Tedford, R.N., 1947—Tanta
Miss Mary C. Thompson, 1939—Tanta
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Elizabeth M. Wilson, 1932—9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921—Minia

On Furlough

Miss Marjorie J. Dye, 1951—Kennedy School of Missions, Hartford 5, Conn.
Miss Evelyn McFarland, 1919; 1949—Robinson Rd., R. 3, New Castle, Pa.
Miss Marie F. Tait, 1925; 1948—R.D. 5, Mercer, Pa.
Miss Margaret A. Work, 1924**—E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952—Sialkot City
Miss Ruth I. Ardrey, 1924—Lahore
Miss Margaret E. Ballantyne, 1941—Sangla Hill
Miss R. Jean Black, 1921—Pasrur
Miss Frances E. Brown, 1927; 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot Cit.
Miss Audrey C. Campbell, 1953—Rawalpindi
Miss Florence M. Carithers, R.N., 1953—Taxila
Miss Marie E. Cash, R.N., 1926—Pasrur
Miss Edith M. Drake, 1947—Sheikhupura
Miss Margaret J. Fehlman, 1913—Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Sialkot City
Miss Alice G. Hill, 1938—Sargodha
Miss Reba C. Hunsberger, M.D., 1921—Taxila
Miss Mary H. Lentz, R.N., 1950—Taxila
Miss Barbara A. Lewis, 1953—Lahore
Miss M. Frances Lincoln, R.N., 1920—Sargodha
Miss Laura R. MacLachlan, 1938—Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Miss Marian T. Peterson, 1930—Gujranwala
Miss Gene A. Purdy, 1954—Sialkot City
Miss Laura Reynolds, 1924—Taxila
Miss Louise E. Scott, 1916—Gujranwala
Miss Elizabeth H. Turner, R.N., 1947—Sialkot City
Miss Helen V. Weede, 1928—Campbellpur
Miss Josephine L. White, 1951—Sialkot City

On Furlough

Miss M. Evelyn Cathcart, 1925—250 W. Green St., Glenwood, Minn.
Miss Margaret L. Murdoch, 1924—Salem, N. Y.

PUNJAB, INDIA

Miss S. Jane Lamont, 1928—Pathankot
Miss Dorothy M. Neff, 1952—Pathankot
Miss Willa M. Ramsey, 1921—Pathankot
Miss Vivian L. Trimble, 1921—Pathankot

On Furlough

Miss Vida J. Graham, 1922—4641 Illinois Ave., Fair Oaks, Calif.

THE SUDAN

Miss Una Coie, 1918—Gedaref
Miss Beverly J. Day, 1953—Omdurman
Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1945—Nasir
Miss Rosaltha Kenagy, 1950—Khartoum North
Miss Aleta J. Mathews, 1946—Box 34, Khartoum N.
Miss Marguerite M. McClellan, 1926—Box 42, Atbara
Miss E. Verna Pillow, 1930—Khartoum
Miss Dorothy L. Rankin, 1946—Doleib Hill
Miss Mary K. Smith, M.D., 1944—Pibor, via Malakal
Miss Frances Turk, R.N., 1921—Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949—Ler, via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951—Omdurman

On Furlough

Miss Mary Anna Bode, 1952—1769 Barr Ave., Pittsburgh 5, Pa.
Miss Mary Jane McKnight, 1922—309 Entrance Dr., Ellwood City, Pa.
Miss M. Evelyn Stewart, 1952—3596 Walnut St., Lafayette, Calif.
Miss Helena G. Tetley, 1951—1166 Laird Blvd., Apt. 10, Mt. Royal, Montreal 16, Canada

ETHIOPIA

Miss Eileen Halewood, R.N., 1947—(via Dembi Dollo) Sayo
Miss Mary Nell Harper, R.N., 1948—(via Dembi Dollo) Sayo
Miss Norma H. Knieriemen, R.N., 1951—Ghimeera
Miss Hazel J. McGeary, 1946—Maji
Miss Ruth M. Nichol, 1933—Addis Ababa
Mrs. A. W. Pollock, R.N., 1942—Maji
Mrs. Ruth L. Walker, 1923—Addis Ababa
Miss Joan E. Yilek, 1948—Pokwo, via Dembi Dollo, Ethiopia
(Maji and Ghimeera mail to Box 1111, Addis Ababa.)

On Furlough

Miss Isabel Blair, 1922—% Mrs. A. C. Farner, 412 Center Ave., Greensburg, Pa.
Miss Martha A. Maxwell, R.N., 1951—95 Fairmont Ave., Fairmont, W. Va.
Miss Ruth E. McCreery, 1950—524 W. Crosby Ave., Altadena, Calif.
Miss Marjorie Faught, R.N., 1933**—578 Sheffield Drive, Springfield, Delaware Co., Pa.

UNDER APPOINTMENT

Miss Marie A. Lusted, R.N., 1955—1606 East-West Hwy., Apt. 342, Silver Spring, Md.
Miss Mary Frances Lyon, M.D., 1955—189 E. Grantley, Elmhurst, Ill.

RETIRED FROM ACTIVE SERVICE EGYPT

Miss Ella M. Barnes, 1911—United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909—1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918—1116 East 7th, Newton, Kansas
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899—Assiut, Egypt
Miss Lucy Lightowler, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Miss Dora B. Mason, 1918—"Linwood," Beaver, Pa.
Miss Carol E. McMillan, 1906—1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Miss M. Stella Robertson, 1922—Five Shoregate, Crail, Fife, Scotland
Mrs. Jane C. Smith Simpson, 1922—4332 10th St., St. Petersburg 4, Fla.
Miss Nellie C. Smith, 1911—"Linwood," Beaver, Pa.
Miss Laura B. Walker, 1904—306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919—1203-13 E. Washington St., Washington, Iowa
Miss Ida Whiteside, 1913; 1935—25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson, 1924; 1944—505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919—"Linwood," Beaver, Pa.

PAKISTAN-INDIA

Miss Hazel Bennett, 1908—856 23rd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918— Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884—Box 992, Santa Ana, Calif.
Miss Betsy Fleming, 1913—6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904—425 N. Galloway St., Xenia, O.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902—306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919—Lebo, Kansas

THE SUDAN

Miss Mary E. Coie, 1919—308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924—3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919—Lenox, Iowa

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920—Reedsville, Pa.

**Leave of absence for family reasons.

(Note: All short-termers are listed in the Foreign Department.)

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% American Mission should be added to each foreign address

EGYPT

Rev. and Mrs. Eugene H. Ammon—Assiut
Dr. and Mrs. Ewing M. Bailey—P.O. Box 1422, Cairo
Rev. and Mrs. Kenneth E. Bailey—Cairo
Rev. and Mrs. K. G. Fleming—37 Sidi Metwalli, Alexandria
Dr. and Mrs. Paul W. Jamison—Tanta
Dr. and Mrs. N. A. Kraft—Assiut
Rev. and Mrs. John G. Lorimer—Mansura
Rev. and Mrs. Paul H. McClanahan—Assiut
Mr. Everett W. McCreery—Assiut
Rev. H. A. McGeoch, D.D.—37 Sidi Metwalli, Alexandria
Rev. and Mrs. W. A. McGill—P.O. Box 1422, Cairo
Dr. and Mrs. R. T. McLaughlin—Fayoum
Rev. and Mrs. Kenneth Nolin—Cairo
Mr. and Mrs. W. W. Nolin—Assiut
Rev. and Mrs. James W. Pollock—Tanta
Rev. and Mrs. Bernard E. Quick—Cairo
Dr. and Mrs. Walter J. Skellie—Assiut
Dr. and Mrs. John A. Thompson—Box 1422, Cairo
Rev. and Mrs. C. B. Watkins—Assiut

On Furlough

Mr. and Mrs. Judson W. Allen—100 N. Phillips Ave., Sioux Falls, S. D.
Mrs. H. A. McGeoch—Lakeside Ave., New Concord, Ohio
*Rev. and Mrs. George E. Morrison—Kennedy School of Missions, Hartford, Conn.
Mr. and Mrs. Robert M. Turnbull—1431 Summit Ave., Ames, Iowa

PUNJAB, INDIA

Dr. and Mrs. J. Morgan McKelvey—Gurdaspur
*Dr. and Mrs. John C. Taylor—Landaur, U.P., India

On Furlough

Rev. and Mrs. L. A. McCulloch—Cottage 5, 108 Ross Ave., San Anselmo, Calif.

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter—Sialkot
Dr. and Mrs. J. D. Brown—Gujranwala
Dr. and Mrs. O. A. Brown—Sialkot
Dr. and Mrs. Norval E. Christy—Taxila
Dr. and Mrs. W. C. Christy—Gujranwala
Dr. and Mrs. J. B. Cummings—Rawalpindi
Rev. and Mrs. Robert A. Foster—Sialkot
Rev. and Mrs. E. H. Glassman—Campbellpur
Dr. and Mrs. Orval L. Hamm—Sialkot
Rev. and Mrs. John D. Harkness—Sargodha
Mr. and Mrs. Irvin G. Lotze—Gujranwala
*Mrs. Horace J. McGuill—Sialkot
Rev. and Mrs. C. Emerson McBane—Gujranwala
Rev. and Mrs. Paul A. Miller—Sialkot
Rev. and Mrs. Paul R. Pulliam—Sheikhupura
Rev. and Mrs. G. LeRoy Selby—Sialkot
Mr. and Mrs. Charles A. Stewart—Gujranwala
Dr. and Mrs. R. R. Stewart—Rawalpindi
Rev. and Mrs. Wm. Sutherland—Taxila
*Dr. Virginia L. VanGeyt—Medical Center, Ludhiana, India
Rev. and Mrs. John W. Wilder—Rawalpindi

On Furlough

Dr. and Mrs. J. H. Colvin—Sussex, Wis.
Mr. and Mrs. C. C. Millson—8552 Stone Ave., Seattle 3, Wash.
Dr. and Mrs. Hugh M. Milne—R. R. 1, Carlisle, Iowa
Dr. and Mrs. W. H. Ross—Olathe, Colorado
Dr. and Mrs. Robert Tebbe—44 Alexander St., Princeton, N. J.
Dr. and Mrs. John Vroon—1121 Neland Ave., S.E., Grand Rapids, Mich.
Mr. and Mrs. F. A. Whitfield—1010 W. 1st St., Topeka, Kansas

THE SUDAN

Rev. and Mrs. W. B. Adair—Obel, via Malakal
Rev. and Mrs. W. B. Anderson—Mundri, via Malakal
#Rev. and Mrs. C. Lee Crandall—Akobo, via Malakal
Rev. and Mrs. James R. Deemer—Omdurman
#Mr. and Mrs. Lambert B. Ekster—Mundri, via Malakal
Dr. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. Willard M. Galloway—Wad Medani
Dr. and Mrs. Robert G. Gordon—Nasir
#Rev. and Mrs. Harvey T. Hoekstra—Akobo
#Rev. and Mrs. Paul E. Hofstetter—Pibor, via Malakal
Mr. and Mrs. Charles Jordan—Malakal
Rev. and Mrs. Robert H. Meloy—Omdurman
Rev. and Mrs. W. H. Philips—El Obeid
Mr. and Mrs. Edward O. Pollock—Malakal
Dr. and Mrs. R. F. Shields—Khartoum
#Rev. and Mrs. LeVerne Sikkema—Akobo
#Rev. and Mrs. Robert Swart—Pibor, via Malakal
Mr. and Mrs. Milton H. Thompson—Malakal
Rev. and Mrs. Harold T. Walker—Gedaref
Mr. and Mrs. E. Alan Webb—Malakal
Rev. and Mrs. Alexander C. Wilson—Malakal

On Furlough

Dr. and Mrs. J. Lowrie Anderson—Apt. B-3, Payne Apts., 38 Alexander St., Princeton, N. J.

*Associate. #Reformed Church in America.

Rev. and Mrs. S. Robb McLaughlin—130 Edgewood Ave., Grove City, Pa.
Dr. and Mrs. Albert G. Roode—3461 Harrisburg St., Ingram, Pittsburgh 4, Pa.
Rev. and Mrs. A. Mac Roy—153 Lakeside Ave., New Concord, Ohio

ETHIOPIA

Rev. and Mrs. Milton C. Fisher—Addis Ababa
Rev. and Mrs. C. M. Haspels—(Ghimeera) address: Addis Ababa
Rev. and Mrs. Harold Kurtz—Addis Ababa
Dr. and Mrs. W. D. McClure—Gambeila, Sudan
Rev. and Mrs. Niles Reimer—Addis Ababa
Mr. and Mrs. Fred Russell—Addis Ababa
Rev. and Mrs. Murray Russell—Dembi Dollo
Rev. Malcolm S. Vandevort—Dembi Dollo
Mr. and Mrs. Phil R. West—Addis Ababa

FOREIGN SECY., BD. OF FOREIGN MISSIONS

Dr. and Mrs. Glenn P. Reed—Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Dr. and Mrs. J. W. Acheson—155 Beechwood Road, New Wilmington, Pa.
Dr. and Mrs. E. E. Elder—5450 Wissahickon Ave., Philadelphia 44, Pa.
Dr. and Mrs. Dalton Galloway—2205 Audley Ave., New Castle, Pa.
Dr. and Mrs. W. P. Gilmor—West Alexander, Pa.
Rev. and Mrs. F. D. Henderson—542 N. Beaver St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison—R. D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison—New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan—New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan—R. R. 3, Monmouth, Ill.
Mr. M. C. McFeeters—225 N. Mercer St., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore—311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips—United Presbyterian Home, Washington, Iowa
Dr. and Mrs. Mark S. Roy—New Concord, Ohio
Dr. and Mrs. F. Scott Thompson—5528 Wayne Ave., Philadelphia 44, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell—128 Garden Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers—340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. and Mrs. E. V. Clements—152 Waugh Ave., New Wilmington, Pa.
Dr. D. R. Gordon—2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur—814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam—208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken—420 E. Green St., Winterset, Iowa
Dr. and Mrs. Harris J. Stewart—New Wilmington, Pa.

THE SUDAN

Dr. and Mrs. Paul J. Smith—North Bend, Nebraska

IN SHORT-TERM SERVICE, EGYPT

Miss Nonine E. Borgman—Cairo
Miss Dorothy H. Cushman—Cairo
Miss Neva J. Galloway—Cairo
Miss D. Jeanne Glazener—Cairo
Mr. and Mrs. G. Kenneth Gordon—Assiut
Dr. Earl M. Kroth—Assiut
Miss Elsie L. McClymonds—Assiut
Miss Jacquelyn Martin—Assiut
Mr. and Mrs. George Meloy—Assiut
Miss Joan Murdock—Assiut
Mr. and Mrs. Donald M. Parkinson—Assiut
Mrs. Fay Reed—Assiut
Miss Lois J. Simon—Cairo
Miss Lucy L. Soule—Assiut
Miss Harriet E. Wagner—Cairo

PAKISTAN-INDIA

Mr. and Mrs. Chas. Atwater—Landaur, U. P.
Dr. and Mrs. David L. Dye—Rawalpindi, Pakistan
Mrs. Winifred Hardeman—Landaur, U. P., India
Mr. Laurence R. McCulloch—Rawalpindi, Pakistan
Miss Dorothea McKissick—Landaur, U. P., India
Mr. Warren J. Whaley—Sialkot, Pakistan

THE SUDAN

Rev. and Mrs. Willard C. Billica—Malakal
Mr. Monte E. Parr—Malakal
Mr. Richard Ploen—Omdurman
Mr. Richard C. Smith—Omdurman
Dr. and Mrs. James West—Ler

ETHIOPIA

Dr. Andrew C. N. Millar—Ghimeera: address Addis Ababa
Dr. and Mrs. Walter E. Rohm—Dembi Dollo
Mr. John C. Wolf—address Gambela, Sudan

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Canton, Ohio — June 11 - 14, 1956

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First Vice President	Mrs. John Bailey, Coal Valley, Illinois
Second Vice President	Mrs. Joseph Stevens, 4147 Alla Rd., Venice, California
Secretary	Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer	Mrs. H. Ray Shear, 904 Publication Bldg., Pittsburgh 22, Pa.

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CO-CHAIRMAN—Mrs. William Whitlatch	2533 W. Tuscarawas, Canton, Ohio
SECRETARY—Mrs. Arquette Rust, Jr.	120 Stewart Ave., Mansfield, Ohio
TREASURER—Mrs. L. C. Schwager	2517 Baldwin Ave., N.E., Canton 5, Ohio
REGISTRATION AND ASSIGNMENT—Mrs. John Eakin	2618 Ninth St., S.W., Canton, Ohio
FOOD AND SERVING—Mrs. Glen Wilson	4960 Barrie Ave., N.W., Canton, Ohio
PUBLICITY—Mrs. William Scheel	3981 Bellwood Drive, N.W., Canton, Ohio
TRANSFER—Mrs. W. O. Ittner	1013 28th St., N.E., Canton, Ohio
BADGE—Mrs. Arlie L. Kiser	220 Chilton Ave., Mansfield, Ohio
DECORATING AND EQUIPMENT—Mrs. James Ferguson	3420 Waynesburg Road, Canton, Ohio
USHERS AND PAGES—Mrs. Carl E. Berndt	4901 East Blvd., N.W., Canton, Ohio
MUSIC—Mrs. John Stoner	2409 Gilbert Ave., N.E., Canton 5, Ohio
PAGEANT—Mrs. Percy Hall	558 Illinois Ave., Mansfield, Ohio
SPECIAL SERVICES—Mrs. Wade Arnold	2710 Tenth St., S.W., Canton 10, Ohio
LITERATURE—Mrs. Arthur Johnstone, Jr.	609 Bedford Ave., S.W., Canton 10, Ohio
HOSPITALITY AND RECEPTION—Mrs. J. P. Graham	1216 Perkins Ct., N.W., Canton, Ohio

THANK OFFERING—LIFE MEMBERS

(*Continued from Page* 366)

765. Mrs. Lucile Bracy, San Diego, Calif. By Women's Assoc. of Pacific Portal Church.

766. Mrs. Elizabeth Endres, Santa Ana, Calif. By Daisy Russell Missionary Soc.

767. Mrs. Jennie Anderson, Santa Ana, Calif. By Mrs. Carson Smith.

768. Miss Nancy Dietrich, Santa Ana, Calif. By Mrs. Carson Smith.

769. Mrs. Dean Griffin, Los Angeles, Calif. By Westminster Service Club.

770. Mrs. Blanche Hawthorne, Los Angeles, Calif. By Westminster Service Club.

771. Mrs. James A. Walmsley, Los Angeles, Calif. By Westminster Service Club.

772. Mrs. Leontine Sisson, Los Angeles, Calif. By Ida Woods Bible Class, Westminster Church.

773. Mrs. Margaret Douglas, Pacoima, Calif. By Canterbury WMS.

774. Mrs. Nellie H. Teetzel, Long Beach, Calif. By WMS, First Church.

775. Mrs. Lena Mitchell, Riverside, Calif. By WMS.

776. Mrs. Esther Gordon, Riverside, Calif. By parents, Dr. & Mrs. R. W. Hofstetter.

777. Mrs. James W. Mack, Jr. Indiana, Pa. By Mrs. Mabel Waller Mack.

778. Miss Geraldine Swartz, Indiana, Pa. By Mr. & Mrs. James N. Stepp.

779. Mrs. Harold F. Williams, Indiana, Pa. By a friend.

780. Mrs. George R. Fiscus, Indiana, Pa. By Mr. & Mrs. Robert M. Fisher.

781. Mrs. Burton B. Guthrie, Indiana, Pa. By Mr. & Mrs. Robert M. Fisher.

782. Ruby Graham McColla, Homer City, Pa. By Mr. & Mrs. John Henry.

783. Mrs. Margaret Wood, Plumville, Pa. By parents, Mr. & Mrs. John Wiggins, Elderton, Pa.

784. Mrs. Frank Wilson, Clyde, Pa. By Mr. & Mrs. Roscol Tomb.

785. Mrs. Katharyn Sell, Shelocta, Pa. By WMS.

786. Miss Jeane B. Barclay, Homer City, Pa. By her sister, Mrs. Jessie Edwards.

787. Miss Sara E. Stewart, Homer City, Pa. By her sister, Miss Jean Stewart.

788. Mrs. Mary Clawson, Homer City, Pa. By her husband, Wilmer A. Clawson.

789. Mrs. Mary McMillan, Homer City, Pa. By Mrs. Homer Kunkle.

790. Mrs. Jessie S. Edwards, Homer City, Pa. By a friend.

791. Mrs. William P. Mccrea, Homer City, Pa. By WMS.

792. Mrs. John Appleton, Homer City, Pa. By WMS.

793. Mrs. Lisle Rhea, Indiana, Pa. By Crete WMS.

794. Miss Mary Huston, Boliver, Pa. By D. Campbell, J. M. Campbell, Margaret Cauffield, Mrs. T. Cauffield & Mrs. Lee McCreery.

795. Miss Edna Frye, Creekside, Pa. By the family.

796. Miss Margie Fairman, Zanesville, O. By Mary Nola Missionary Soc.

797. Mrs. Mark Roy, Jr., Pasadena, Calif. By Katherine Roy, New Concord, Ohio.

798. Mrs. John Peshek, Zanesville, O. By Sarah Hannah Missionary Soc.

799. Mrs. Harry Wilson, Zanesville, O. By Miss Lora Knapp.

800. Mrs. Eva Adams, Zanesville, O. By friends.

801. Mrs. Joseph C. Kirkpatrick, Zanesville, O. By Mary McCutcheon Society.

802. Mrs. D. H. Thompson, New Concord, O. By friends.

803. Mrs. Olive Dew, New Concord, O. By friends.

804. Mrs. Jessie B. Enos, Cambridge, O. By a friend.

805. Mrs. Finley Reid, Youngstown, O. By Goodwill Bible Class.

806. Mrs. Mary M. Williams, Youngstown, O. By Rev. & Mrs. H. C. McAuley.

807. Mrs. Maurice Muntz, Youngstown, O. By her husband.

808. Mrs. Marie R. Bushey, Cleveland, O. By her son-in-law and daughter. Mr. & Mrs. R. J. Yaggie.

From letters in Gurmukhi and Hindi script on the whitewashed wall,
a project officer teaches India villagers to read.

LITERACY AND LITERATURE MUST BECOME INDIGENOUS

A lad of Egypt teaches his father to read, and the father in turn teaches an uncle. So goes "Lit and Lit".